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THE
MAHÁWANSO

IN ROMAN CHARACTERS,

WITH THE

Translation Subjoined;

AND AN

INTRODUCTORY ESSAY

ON

PÁLI BUDDHISTICAL LITERATURE.

—
IN TWO VOLUMES.

—
Vol. I.

CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

BY THE HON. GEORGE TURNOUR Esq.

CEYLON CIVIL SERVICE.

Ceylon:

COTTA CHURCH MISSION PRESS.

1837.



TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself,

Your very faithful and obliged servant,

GEORGE TURNOUR.

KANDY, CEYLON, 31 May, 1837.

INTRODUCTORY ESSAY

AND

Appendixes.

INTRODUCTION.

THE circumstances under which "THE EPIHOME OF THE HISTORY OF CEYLON," which was published in the Ceylon Almanac of 1833, was compiled, are explained in the following letter:—

To the Editor of the Ceylon Almanac.

SIR,—In compliance with your request, I have the pleasure to send you a chronological table* of the kings of Ceylon compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misqu岸ed by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

CORRIEVE affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

PERCIVAL asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

BERTOLACCI, in his valuable statistical work, states, "we learn, from tradition, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys: although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

PHILALETHES, professedly writing "The History of Ceylon from the earliest period," has prefixed to the last edition of KNOX's historical relation of the island, dates the commencement of the Wijayan dynasty in A. D. 106, instead of A. C. 343; and is then reduced to the necessity of adding, "Without attempting to clear a way, where so little light is afforded, through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Singhalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVY appears to have been more accurately informed; but, dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events; are ignorant of genuine history; and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly twenty four centuries, without the fullest evidence of its authenticity, or at least acknowledging the source from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Mahāvamsā*. It is composed in Pāli verse. The prosody of Pāli grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive

* This table, divested of the narrative portion of the Epitome, will be found in the Appendix; the names being spelt as they are pronounced in Singhalese.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pali manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Pali works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Pali language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Mahāvamsā*; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Galle, the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Muligirigalla whare, a temple built in the reign of Saidaitism, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Mahāvamsā* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the *Mahāvamsā*, but it has likewise refuted that tradition, by proving that *Mahāvamsā*, the writer of that commentary, was also the author of the *Mahāvamsā*, from the commencement of the work to the end of the reign of Mahā Sen, at least, comprising the history of Ceylon from A. C. 543 to A. D. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurādhapura, under the auspices of his nephew Dāsa Keliya, between A. C. 459 and 477. It is still doubtful whether *Mahāvamsā* was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 301, and the subsequent portion of the work is usually called the *Sulu Wamsā*, I am disposed to infer that he only wrote the history to A. D. 301.

From the period at which *Mahāvamsā* terminated, to the reign of Prakrama Bāhu in A. D. 1266, the *Sulu Wamsā* was composed, under the patronage of the last named sovereign, by Dharma Kirti, at Dambadeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Prakrama Bāhu of Kurunegalla was written, but from that reign to A. D. 1758, the *Mahā* or rather *Sulu Wamsā* was compiled by Tibbottoṃwē, by the command of Kirti-Sīre, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Raja Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Mahāvamsā*, are the following; which are written in Singhalese, and contain the history of the island, also from A. C. 543, to the period each work was written.

The *Pujavāliya*, composed by Mairupāda, in the reign of Prakrama Bāhu, between A. D. 1266 and 1301.

The *Nidāyasaṅgraha* or *Solanāwāsāra*, by Daiwanakha Jaya-Bāhu, in the reign of Bhuwanaka Bāhu in A. D. 1347.

The *Rājavamsāwāra*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarāja of Walpampiye whare.

The *Rājavāliya*, which was compiled by different persons, at various periods, and has both furnished the materials to, and borrowed from, the *Mahāvamsā*.

Lastly, *Willāpōdara Mudipānāsi*'s account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of those annals.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Pāli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurādhapura and to Trincomalee, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832.

GEORGE TURNOUR.

Ceylon Civil Service

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahāwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

* In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Pāli Buddhistical records, as exhibited in the Mahāwanso, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY OF BUDDHISM," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pāli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:—

To the Chairman and Deputy Chairman of the Court of Directors

19, Great Cumberland Place, 13th Nov. 1826

GENTLEMEN,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called Mahavamsi, the Rajaratnacari, and the Rajaratnacari. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literally and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect: and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the Mahavamsi, Rajaratnacari, and Rajaratnacari, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Budhu religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pali and Singhalese scholar in the country; and that translation is now revised for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pali and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant.

(Signed) ALEX. JOHNSON

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island,*" by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Pāli Mahāvanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Pāli original, and translating it into the vernacular language (from which "*the official translators*" were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; amplifying it considerably beyond the text with materials procured from the commentary on the Mahāvanso, and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Mahāvanso, which brings the history of Ceylon down to A. D. 1319; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators,*" by whom this Singhalese version is stated to have been rendered into English, were, nod to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in, beyond the attainment of a grammatical knowledge of Singhalese:—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the cause above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "*The Sacred and Historical Books of Ceylon.*"

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Muttiesive, called *Second Pitissa*, became king of the island of

Ceylon. He was a fortunate king:" p. 83. "This was in the year of our Buddha 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second*." Now, the monarch here spoken of, is the most celebrated rāja in the history of Ceylon; the ally of Asoka, the emperor of India, and the founder of buddhism in this island. His individual name was "Tisso." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "*Dewānappiyatisso*;" literally, "of-the-dēwas-the-delight-tisso." This title in the Singhalese histories is contracted into "*Dewenipattissa*;" and in the vernacular language, "*deweni*" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*"!!

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddha, who has overcome the five deadly sins, having seen Buddha Deepankara,* did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Buddhas† had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient: he is the Buddha, the most high lord Guádma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhas*," *subsequent to Deepankara*; and, secondly, in adopting the peculiar spelling, "*Guádma*," for the name of the present Buddha, in the translation of a Ceylonese work, in which he is invariably designated "*Goutama*." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* "In the Buddhist doctrine (according to the first note) there are to be five Buddhas in the present kalpe: Maha-dēwa'nān, Goutama, Deepankara—these have already existed and are in nirvāna;—Guádma, the fourth, is the Buddha of the present system, which has lasted 2372 years in 1830: the Buddha venous *et cetera*, according to the greatest number of coincident dates, having commenced about the year 346 a. c."

† "The *Loutara* Buddhas (according to the second note) are inferior persons, being usually the companions of the Buddha, for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "*Deepankara*" the *immediate predecessor* of "*Guádma*" all "*subsequent Buddhas*," therefore, must become equally *subsequent to him*,—and yet the term is applied in the translation to those *predecessors* of "*Guádma*," by whom his advent was *predicted*!

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhas, styled, respectively, in Pāli, "*Lokuttara*" and "*Pachchēko*." The former term, derived from "*Lokassa-uttara*" contracted into "*Lokuttara*," signifies "the supreme of the universe." The latter from "*Pati-ēkan*," by permutation of letters contracted into "*Pachchēko*" and "*Pachché*," signifies "*severed from unity* (with supreme buddhahood):" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddha, as he is only manifested during an "abuddhōpādo," or the period intervening between the nibbāna of one, and the advent of the succeeding supreme Buddha; and attains nibbāna without rising to supreme buddhahood. These terms in Singhalese are respectively written "Lonturā" and "Pasé." But "passé" (with a double *s*.) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhas exclusive of Dipankaro; as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhas and the Pasé Buddhas," or "the twenty four Buddhas, commencing with Dipankaro, and the Pasé Buddhas," as having been the sanctified characters who vouchsafed to him the "wiwerana" or sacred assurance. By some jumble, however, the word "pasé" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhas," instead of being rendered as the appellation of an inferior Buddha. Hence the rendering of the passage "did express his wish to attain the state of Buddha, to save living beings, as twenty four subsequent Buddhas had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Lonturā Buddhas" are stated to be "inferior persons, usually the companions of the Buddha;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasé Buddha" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddha is called "Guádma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "*Gautama*" was here intended for the *Ceylouse* appellations (Pāli) "*Gótamo*," (Singhalese) "*Goutama*." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhas of this (Pāli) "*kappo*," (Singhalese) "*kalpa*," who have already attained buddhahood. They specify them to be Mahāśīwāman, Goutama, Deepankara, and Guádma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahāśīwāman" is not the individual name of any one of the twenty four Buddhas. It is an epithet applying equally to all of them, and literally means "the chief of the deities." The first Buddha of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhas there is no other Goutama than the Buddha of the present period) but "Konágamano." The third is not "Deepankara," for he is the first of the twenty four Buddhas, but "Kassapo." The fourth, or present Buddha, is not "Guádma," but, in Pāli, *Gótamo*; and, in Singhalese, *Goutama*. As this name, however, had been already appropriated in this work for the second Buddha of this kappo, the publishers have, I presume, adopted the spelling "Guádma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhas; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "*two ablest priests of Buddha*," and the "*official translators*;" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhas are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Budhos, viz., Wipasya, Sikhi, and Wisabhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the *name of every one of the twenty four Buddhos, stated in the order of their advent*; to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (Mahāvamsa-Tikkā), for I observe in the list of Pāli and Singhalese books,—vol. iii. p. 170,—two copies of that work are mentioned; one in the temple at Mulgirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (Rājapaxa, maha modliar), *who was himself the best Pāli and Singhalese scholar in the country*." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalin) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Pāli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Pāli scholars resident in the maritime districts of the island, than Rājapaxa was. This was, however, the full extent to which this chief could have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the maha modliar was not himself either a Pāli, or an English scholar. That is to say, he had no better acquaintance with the Pāli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English.* He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Pāli version translated into Singhalese, and of the Singhalese version into English.

* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine Rājapaxa, maha modliar, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent assessor, Mr. Dias, modliar) not only to convey his Singhalese answers in English to me, but to interpret my English questions to Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Pāli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Pāli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi, of which I extract the three first sentences.

"Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism, and countries professing buddhism.

"The Mahāvamsi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Pāli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Jātakas or incarnations of Buddha."

This extract serves to acquit him most fully of laying claim to any knowledge of the Pāli language, as he only speaks of having "carefully compared the translations of the three *Singhalese* books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Mahāvamsi is translated "to be correct translations, giving with great fidelity the sense of the original copies;" and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant"!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Mahāvamsi a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "*The History of Buddhism*," makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Rājapaxa, a well known intelligent native of Ceylon, the Mahāvamsi is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the eldest of their writings, being throughout composed in Pālee, the sacred buddhist language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains 'the doctrine, the race, and lineage of Buddha;' and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Rājapaxa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Mahāvamsi "is one of the most esteemed of all the sacred books of his countrymen;" nor could he, without

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edits may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The SACRED AND HISTORICAL BOOKS" are to be attributed to him.

Thus, p. 43, the translator states that "Mahinda was accompanied with his nephew Sumenow, a samanere priest, seven years old, the son of his sister Sangamittrah;" and p. 97, "The first queen Anulab, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 pleasure women, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subject in the following passage, p. 100, "in these days, the queen Anulab, together with 1000 women, were created priestesses by Sangamittrah, and obtained the state of mahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*matron* queens and *pleasure* women," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these *sacred virgins*, was entitled, at her command, to a pardon; and this privilege was *subsequently copied*, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "*sacred virgins*" by their ordination, or to have been held in greater veneration *than the roman priests, than that the privilege of demanding the pardon of offenders, was subsequently copied, and adopted among the Romans.*" Again, p. 222, in a note, he states correctly enough, that the "*apasmampala* were the priests of the superior quality." But at p. 300, where the ceremony of upasmampadā (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "SACRED AND HISTORICAL BOOKS," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The HISTORY AND DOCTRINE OF BUDDHISM from Sir A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "*pitakattaya*," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "THE HISTORY OF BUDDHISM" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guālmā, this distinguished teacher of the eastern world, has chosen to make the scene of his birth, and the chief theatre of his acts and miracles : p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, whence he ascended to the *Dīvalōka heavens* : " p. 73. "The Buddhist temple of Mulgirigala on Adam's peak, is declared to be within this region (Jugandara Parawatte.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese Buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professing for the purpose of illustrating the history of christianity to his countrymen, which state,--that England was the scene of the birth of our Saviour ; that his ascension took place from Derby peak ; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "THE SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government !!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the *translation alone* of a Pāli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries*—and a connected sketch of the buddhistical history of India, embracing the interesting period between *B.C. 600, and A.C. 300* ; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Pāli buddhistical records, as exhibited in the *Mahāvamsa* ; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the prevailing religion had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The classical language in which that literature was embodied was *SANSKRIT*.

The rival religion to hinduism in Asia, promulgated by Buddhos antecedant to Gôtamâ, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendancy in India, subsequent to the advent of Gôtamâ, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendancy in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalists to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the Pa'li or Ma'gadhi language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodized forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is History; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalists. In the pages of the Asiatic Journal alone, the decyphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important

chronological and historical results); the identification and arrangement of the ancient coins found in the Panjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cosma Korosi and professor Wilson; and the translation of the hindu plays, by the latter distinguished scholar;—exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and coudemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and *timed* in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of *Mahabharat* with *Hecudetus* and *Justinus*

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. Mutatis mutandis, I regard the recent Indian fiat “that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of *English* education,” to be conceived in the same spirit.

These early associations, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a *general* interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: “You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary.” Again, “You will not perhaps be disposed to admit mere translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors.”

Sir W. Jones himself led the way in the discussion of the chronology of the hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Radhakanta Serman, "a pundit of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the purāṇas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Puranjaya*, son of the twentieth king, was put to death by his minister, *Sunaca*, who placed his own son *Pradyota* on the throne of his *master*; and this revolution constitutes an epoch of the highest importance in our present inquiry; first, because it happened, according to the *Bhagavatageeya*, two years before Buddha's appearance in the same kingdom; next, because it is believed by the hindus to have taken place 3888 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government; and that chronology I will now lay before you, after observing only, that *Radhakanta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding *avatāras* in their proper places

KINGS OF MAGADHA.		
Pradyota		V. B. C.
Falaka.....		2100
Vims'chayupa		
Rajasa		
Nandiverdhana,	5 reigns ==	138
Sisunaga		
Cakavarna.....		1662
Cakemadherman		
Caketrājaya		
Vidhisara		
Ajatasatra		
Darbhaca		
Ajaya		
Nandiverdhana		
Mahandaia	10 reigns ==	360 years 1602
Nanda		

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahman, whose name was Chinacya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Chakriya family of Pradyota became extinct.

MAURYA KINGS.

	V. B. C.
Chandragupta.....	1602
Varisara	
Asocaverdhana	
Sujaya	
Dasyat'ha.....	5
Sangata	
Balauca	
Somavarman	
Satadhanwa	
Vrihadra'ha.....	10 reigns == 137.

"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pushamitra, of the Sanga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about B. C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhos, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford* next brought the chronology of the hindus under consideration, by his "Geneological Table, extracted from the Vishnu purāna, the Bhāgavat, and other purānas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the purānas, (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishthira reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,384,000,000 pounds sterling, in gold coin alone: the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etruscans, and, I believe, also by the Celtic tribes: for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, ~~forming~~ the paths of historical truth, isombed into the mazes of extravagance and fable. Megasthenes, who had repented visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious affinity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The purānas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to allude. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance * also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Kāliyuga by upwards of seventeen centuries.

"The beginning of the Cali-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100 a. c.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Brāhmins, and Vāyu purāṇas, it is declared, that from the beginning of the Cali-yuga, to Mahānanda's accession to the throne, there were exactly 1015 years. This emperor reigned 28 years; his sons 12, in all 40; when Chandragupta ascended the throne, 315 years a. c.—The Cali-yuga, then, began 1370 a. c., or 1314 before Vicramaditya: and this is confirmed by an observation of the place of the solstices, made in the time of Parāśara; and which, according to Mr. Davis, happened 1391 years a. c. or nearly so. Parāśara, the father of Vyāsa, died a little before the beginning of the Cali-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly."

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic prevarications; had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the "*Rāja Taringinī*, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the *Rāja Taringinī*, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acher, Abulfazi; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acher. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acher, is one mentioned by Damiar, who states, an abridged translation of the *Rāja Taringinī* into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mulla Husain, Kāfi, or the reader, and by Hyder Mulec, Chaudharia, whilst the work in which this notice occurs, the *Wakiat-i-Cashmir*, was written in the time of Mohammed Shah; as was another history of the province, entitled, the *Nawadir-ul-Akhbar*. The fashion seems to have continued to a very recent date, as Ghulam Husain notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivanna the Sic'h, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

* A. R. vol. ix. p. 67.

The ill directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the *Ain Aebri*, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Cashmir authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a brahmas, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the *Raja Taringini* was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta; and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The *Raja Taringini* has hitherto been regarded as one entire composition. It is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the *Raja Taringini* of Calhana pandita, the son of Champaka; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of Somnath and Narindra; the history of Gonarda and his three successors, by Hala Raja, an ascetic; of Lava, and his successors to Asoka, by Padma Mihira; and of Asoka and the four next princes, by Sri Ch'havillacara. He also cites the authority of Nila Mani, meaning probably the Nila Purana, a purana known only in Cashmir; the whole forming a remarkable proof of the attention bestowed by Cashmirian writers upon the history of their native country; an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. *The history of Calhana commences with the fabulous age, and comes down to the reign of Sangrama Deva, the nephew of Didda Rani, in Saca 949, or a. d. 1027, approaching to what appears to have been his own date, Saca 1070, or a. d. 1148.*

The next work is the *Rajavali* of Jona Raja, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhana stops, and it closes about the time of Zein-ul-Ab-ad-din, or the year of the Hijra 815, as we know from the text of the series.

The Sri Jaina *Raja Taringini* is the work of Sri Vara Pandita, the pupil of Jona Raja, whose work it professes to continue, so as to form with it, and the history of Calhana, a complete record of the kingdom of Cashmir. It begins with Zein-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognise, in its Nagari transcription of Sri Jeeva Olibhha Dina, and closes with the accession of Fatteth Shah, in the year of the Hijra 882, or a. d. 1477. The name which the author has chosen to give his work of Jaina Taringini, has led to a very mistaken notion of its character; it has been included amongst the productions of jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Zein-ul-Ab-ad-din, a prince who was a great friend to his hindu subjects, and a liberal patron of hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of *Raja Taringini*, was written in the time of Acher, expressly to continue in the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acher's empire. It begins accordingly where Sri Vara ended, or with Fatteth Shah, and closes with Nasik Shah; the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during Hamayun's retreat into Persia. The work is called the *Rajavali* Patuca, and is the production of Punja or Prajuga Bhatta.

Of the works thus described, the manuscript of Mr. Speke, containing the compositions of Calhana and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of Punja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Raja; and but one of them, the transcript of Mr. Colebrooke's manuscript, has the third and long section of Calhana's history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of Abulfazl, and in the Mohammedan or Persian histories which I have been able to procure.

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the Rāja Taringinī is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct; and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gonerda the third, which, as I have previously explained, is established according to the chronology of the text. Gonerda the third lived, according to Calhann pandit, 2336 years before the year Saka 1070, or A. D. 1148, and consequently his accession is placed A. C. 1182: the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmūd's invasions, and the introduction of a Prithivī Pālā, who is very possibly the same with the Pitterage Pāl of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gonerda third is not less than 796 years: the date arrived at by this recession being A. C. 388, while the text gives A. C. 1182: and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years. The respective dates being, text A. C. 3714, and adjusted epoch A. C. 2666.

In Colonel Tod's superb publication, "The Annals of Rājasthan," the whole of the above data are reconsidered in reference to the hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the Balabhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the *MEGHA RAKSHASA*, and the *RETRAVALI*; to both which I shall have to refer, in commenting on the chapters of the *Mahāwanso*, which embrace the periods during which the events represented on these hindu plays occurred.

I believe, I have now adverted to the principal published notices of hindu literature, in reference to *continuous hindu history*. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the hindu faith is based.

* I have ventured to suggest in an article in the *Journal of the Asiatic Society* for September 1836, that this anachronism amounts to about 1177 instead of 796 years.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the *Asiatic Journal* of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the *names* also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, ~~his grandfather and great grandfather~~, designated only by the honorific epithet *Mahā-rāja*, which would characterize their royal descent and rights—the king himself (*SANDRAGUPTA*) and his father are distinguished by the title of *Mahā-rāja-Adhi-rāja*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named *CHANDRAGUPTA*, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Puranic and the Greek histories meet, the *CHANDRAGUPTA* or *SANDRACOTUS*, to whom *SELERCUS NICATOR* sent the able ambassador, from whom *STRABO*, *ARRIAN*, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disseised as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of *NANDA* in the person of *CHANDRAGUPTA*, and the destruction of the nine usurpers of his throne: and in what the inscription, line 16, tells of the guardian *GIRI-KALKA'RAKA-SYANI*, he might trace the exploits of *CHANDRAGUPTA*'s wily brahman counsellor *CHA'NAKYA*, so graphically described in the historical play called the *Mudra-Rāsasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries

"able minister RA'XASA, until he recovered the throne: nay the assistance of that RA'XASA himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of CHANDRAGUPTA's son, father, grandfather, and guardian minister, to none of whom do the known Purnie histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

"But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattriya Rájās of India, the CHANDRAGUPTA of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattriyas, (being, like the family of the NANDAS, of the inferior caste of Sudras, as the Greek accounts unite with the Purānas in respecting him,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were children of the moon: and so he is in fact enumerated, together with all the rest who reigned at Pataliputra or Puliethra, in the royal genealogies of the Ilindus. It is not therefore among the descendants or successors of C'ERT, whether reigning (like those Magadha princes) at Patna, or at Delhi, that we must look for the subject of the Allahabad inscription; but if I mistake not, in a much nearer kingdom, that of Canyāculjia or Canouj."

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pāli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahāwanso, that the Móriyan was a branch of the Sākyan dynasty, who were the descendants of Ikshwaku, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Móriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pataliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Susunigo, was the issue of a Lichchawi rāja, by a "nagarsobhini,"—one of the Aspasias of Rājagaha: he married the daughter of the eldest of these maternal uncles, who were of the LICCHAWI line: the issue of that princess would hence appropriately enough be termed "maternal grandson of Lichchawi:" and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rājās whose names are inscribed, to the title *Mahā rāja Adhi rāja*." Dr. Mill thus translates the 26th line of the inscription.

"Of him who is also maternal grandson of LICCHAWI, conceived in the great goddess-like CUMARA-DEWI, the great king, the supreme monarch SAMUDRA GUPTA, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to INDRA, chief of the gods;"—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusāro of Pāli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahāwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammāsoko, a similar epithet is applied to his empire.

Sammuddapariyantaṃ sō Jambūdīpaṃ samantatā paṇi sabbhi vithāraṇa nanda, puyā vithāsiṭṭi.

"He saw (by the power of a miracle) all the viharas, situated in every direction through the ocean-bound Jambūdīpa, replendent with offerings."

Also within a few months, another orientalist, the Rev. Mr. Stevenson of Poona, "through the aid afforded by the Allahabad inscription, and assistance from other sources," has been enabled to decypher some of the inscriptions at the caves of Carli; which will probably prove the key to the inscriptions in the stupendous temples at Ellora. Mr. Stevenson adds, "many important duties prevent me from allotting much time to studies of this nature, and the time I can spare for such a purpose will be better spent in endeavouring to elucidate the history of the Dakhan (Dekan) from the numerous inscriptions, in this and other ancient characters, which are to be found up and down the country; assured that the learned in Calcutta will soon reveal to us whatever mysteries the Allahabad and Delhi columns conceal."

The Journal of September last, contains the translation of the inscriptions upon two sets of copper plates found "several years since" in the western part of Gujerat, which Mr. Secretary Wothens has now been enabled to translate; and by means of those two inscriptions alone, to fix the period of the reigns of no less than eighteen sovereigns of the Valabhi or Ilahavi dynasty, between the years A. D. 144 and 559.

Contemporaneously with this decyphering of inscriptions, the pages of the Asiatic Journal have displayed the successful labors of Mr. Prinsep, its editor and the secretary of the society, in identifying and classifying various ancient coins, equally conducive to the supply of the grand desideratum in oriental literature,—CHRONOLOGY.

In the midst of this interesting and triumphant career of oriental research, I have undertaken the task of inviting the attention of orientologists to the Pāli buddhistical literature of India, the examination of which is not within my own reach. If they are found to approximate, in any degree, to the authenticity of the Pāli historical annals of Ceylon, we shall not only be able to unveil the history of India from the 6th century before Christ, to the period to which those annals may have been continued in India; but they will also serve to elucidate there, as they have done here, the intent and import of the buddhistical portion of the inscriptions now in progress of being decyphered.

To do justice, however, to the important question under consideration, I must briefly sketch the history of the Māgadhī or Pāli language, and the scheme of buddhism in reference to history, as each is understood in Ceylon.

Buddhists are impressed with the conviction that their sacred and classical language, the Māgadhī or Pāli, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe, that the very word "Pāli" signifies, original, text, regularity; and there is scarcely a buddhist Pāli scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favorite verse,—

Sā Māgadhī; māla bhāṣā, nardiyāsiṭṭi kappikā, brahmanābhāṣantā dāpā, Sambuddhācchāpi bhāṣantā.

"There is a language which is the root (of all languages); men and brahmins at the commencement of the creation, who never before heard nor uttered an human accent, and even the supreme Buddhas, spoke it: it is Māgadhī."

This verse is a quotation from Kachchhāyana's grammar, the oldest referred to in the Pāli literature of Ceylon. The original work is not extant in this island. I shall have to advert to it hereafter.

Into this disputed question, as to the relative antiquity of these two ancient languages, it is not my intention to enter. With no other acquaintance with the Sanscrit, than what is afforded by its affinity

to Pāli, I could offer no opinion which would be entitled to any weight. In abstaining, however, from engaging in this discussion, I must run no risk of being considered a participator in the views entertained by the Ceylon buddhists; nor of being consequently regarded in the light of a prejudiced advocate in the cause of buddhistical literature. Let me, therefore, at once avow, that, exclusive of all philological considerations, I am inclined, on *primâ facie* evidence—external as well as internal—to entertain an opinion adverse to the claims of the buddhists on this particular point. The general results of the researches hitherto made by Europeans, both historical and philological, unquestionably converge to prove the greater antiquity of the Sanscrit. Even in this island, all works on astronomy, medicine, and (such as they are) on chemistry and mathematics, are exclusively written in Sanscrit. While the books on buddhism, the histories subsequent to the advent of Gôdama Buddha, and certain philological works, alone, are composed in the Pāli language.

The earliest notice taken of the Māgadhî or Pāli by our countrymen, is contained, I believe, in Mr. Colebrooke's essay * on the Sanscrit and Prâcrit languages, which commences in these words:—

"In a treatise on rhetoric, compiled for the use of Ma'aisya Chandra, Râja of Timbharî or Tirhut, a brief enumeration of languages, used by hindu poets, is quoted from two writers on the art of poetry. The following is a literal translation of both passages.

'Samskrita, Prâcrita, Paisâchî, and Mîgadhî, are in short the four paths of poetry. The gods, &c. speak Sanscrita, benevolent genii, Prâcrita; wicked demons, Paisâchî; and men of low tribes and the rest Mîgadhî. But sages deem Sanscrita the chief of these four languages. It is used three ways, in prose, in verse, and in a mixture of both.'

'Language, again, the virtuous have declared to be fourfold: Sanscrita (or the polished dialect), Prâcrita (or the vulgar dialect), Apabhramsa (or jargon), and Mis'ra (or mixed). Sanscrita is the speech of the celestial, framed in grammatical institutes. Prâcrita is similar to it, but manifold as a provincial dialect, and otherwise; and those languages which are ungrammatical, are spoken in their respective districts.'"

"The Paisâchî seems to be gibberish, which dramatic poets make the demons speak, when they bring these fantastic beings on the stage. The mixture of languages, noticed in the second quotation, is that which is employed in dramas, as is expressly said by the same author in a subsequent verse. It is not then a compound language, but a mixed dialogue, in which different persons of the drama employ different idioms. Both the passages above quoted are therefore easily reconciled. They in fact notice only three tongues: 1, Sanscrit, a polished dialect, the inflections of which, with all its numerous anomalies, are taught in grammatical institutes. This the dramatic poet put into the mouths of gods and of holy personages. 2, Prâcrit, consisting of provincial dialects, which are less refined, and have a more imperfect grammar. In dramas it is spoken by women, benevolent genii, &c. 3, Mîgadhî, or Apabhramsa, a jargon destitute of regular grammar. It is used by the vulgar, and enters in different districts: the poets, accordingly, introduce it into the dialogue of plays as a provincial jargon spoken by the lowest persons of the drama.

Pānini, the father of Sanscrit grammar, lived in so remote an age, that he ranks among those ancient sages whose fabulous history occupies a conspicuous place in the purânas, or Indian theogonies.

It must not be hence inferred, that Pānini was unaided by the labours of earlier grammarians; in many of his precepts he cites the authority of his predecessors, sometimes for a deviation from a general rule, often for a grammatical canon which has universal agency. He has even employed some technical terms without defining them, because, as his commentators remark: 'Those terms were already introduced by earlier grammarians.' None of the more ancient works, however, seem to be now extant; being superseded by his, they have probably been disused for ages, and are now perhaps totally lost.

A performance such as the Pāniniya grammar must inevitably contain many errors. The task of correcting its inaccuracies has been executed by Cāridhara, an inspired saint and linguist, whose history, like that of all the Indian sages, is involved in the impenetrable darkness of mythology. His annotations, entitled Vârtikas, restrict those among the Pāniniya rules which are too vague, enlarge others which are too limited, and mark numerous exceptions which had escaped the notice of Pānini himself.

* A. R. vol. vii. p. 199.

The amended rules of grammar have been formed into memorial verses by Bhartri-hari, whose metrical aphorisms, entitled *Cāṭikā*, have almost equal authority with the precepts of Pāṇini, and expositions of Cāṭyayana. If the popular traditions concerning Bhartri-hari be well founded, he lived in the century preceding the Christian era; for he is supposed to be the same with the brother of Vicramaditya, and the period when this prince reigned at Ujjayini is determined by the date of the *saṃvat* era.*

It can be no matter of surprise, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Māgadhī with Apabhraṃśa, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prācrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Māgadhī language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Māgadhī from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prācrit generally, and the Māgadhī in particular; yet, in his introduction to "the Drama of Vikrama and Urvashi, one of the three plays attributed to Kālidāsa" he bears the following decided testimony in its favour:—

"The richness of the Prācrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language; and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, and this might lead us to doubt whether the composition can bear so remote a date as the reign of Vicramaditya (56 A. C.) It is yet rather uncertain whether the classical language of hindu literature had at that time received so high a polish as appears in the present drama; and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude. We can scarcely conceive that the cultivation of Prācrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter; but it must be confessed that the relation between Sanscrit and Prācrit has been hitherto very imperfectly investigated, and is yet far from being understood."

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Māgadhī language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Pālī on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Pālī language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

* Et d'abord on peut se demander quel est le caractère de la langue pālīe? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanskrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le bouddhisme est la loi religieuse? Le pâli diffère-t-il suivant les diverses contrées où il domine comme langue sacrée, ou bien est-il partout uniformément et invariablement le même? Enfin, le pâli présente-t-il quelques analogies avec les dialectes dérivés de la même source qui lui; et, s'il en présente, de quelle nature sont-elles? On conviendra sans peine que le seul moyen d'essayer de résoudre de pareilles questions, est de donner une analyse exacte de la structure grammaticale du pâli: c'est ce que nous allons tenter de faire; mais, avant que nous commencions, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons puisé la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires: c'est de l'apprendre dans les grammaires originales, c'est-à-dire, aller de l'inconnu au plus connu, ou d'en abstraire la connaissance des livres et de la littérature mêmes. Les secours de la première espèce existent pour le pâli, au moins Leyden affirme-t-il qu'on possède à Ceylan quelques vocabulaires et grammaires de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son *Mémoire* cité plus haut. *Pour nous, ce secours nous a complètement manqué; il nous a donc fallu faire la grammaire nous-mêmes*, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extrêmement intéressans sous un autre rapport, ne sont malheureusement trouves les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons donné dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le retour des mêmes formules, la monotone répétition des mêmes inflexions grammaticales. Il eût été à désirer que nous eussions pu consulter au plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de formes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pâli."

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Pâli afforded, than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Pâli Grammar extant in Ceylon, called the *Balâvatâra*, and of *Moggallân's* Pâli vocabulary, both which, as well as the Singhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the *Balâvatâra*, and on the Pâli historical work I have now attempted to give to the public, the claims both of the Pâli language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Pâli grammar noticed in the literature of Ceylon, is that of *Kachchâyana*. It is not new extant. The several works which pass under the name of *Kachchâyana's* grammar, are compilations from, or revisions of, the original; made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the *Balâvatâra*.

The oldest version of the compilation from *Kachchâyana's* grammar is acknowledged to be the *Rûpasiddhi*. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the *Dakshina*, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that *Kachchâyana*,* whose identity, Mr. Colebrooke says in his essay, is

* *Câtyayana*

"involved in the impenetrable darkness of mythology," was one of the eighty celebrated contemporary disciples of Gótsamo Buddho, whose names are repeatedly mentioned in various portions of the *Piṣkattaya*. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhairikāri, the brother of Vicramaditya, by whom, according to Mr. Colebrooke's essay, "the amended rules of grammar were formed into memorial verses;" as well as before Kālidāsa, on whose play professor Wilson comments."

The first quotation is from the conclusion of the *Rājasiddhi* :—

Wīk' huyādnandak'irachaya waragurūnān Tambapuggadīhājñān sissō Dipak'arādhya Damiāwan-
mali dappādīhappakān Nalādhichhādī wāsadditayamaḥiwanan, sūwanā jōṭayī yō, sōyam Buddhappi-
vamho wati : imannajūṇā Rūpaḍḍhikā a' āui.

† Tambapanni, named Dipankara, resided in the Damila kingdom (of Chola) and the resident-superior of two fraternities, there, the B.Śiśhechi, (the Chudāmañikyō), caused the religion (of Budhho) to shine forth. He was the priest who obtained the appellation of Buddhāpāyī (the delight of Budhho,) and composed this perfect Rāpasiddhi.

Baddhappiyo commences the *Rūpasiddhi* in these words :—

Kachechdyanachacharyan namitun; nindya Kachechdyanawapanditi, Adlappabôhaththamujû karis-
sath wustath smlaudath padaryanadithin.

Reverentially bowing down to the Acha'rayo Kachcha'ann, and guided by the rules laid down by the said Kachchiyano, I compose the Rūpaśiḥi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original).

In the commentary on the Rūpasiddhi, we find the following distinct and important particulars regarding Kachchāyano, purporting to be conveyed in his own words:—

Kachechassa apachchak, Kachechyanō. Kachchōtilira, tamia gotti puttamapuriso, Tappakkhavanāti
tābanasi d' sādētā Kachechyanāni jōttā, "Tābhāni kōchayāniti Kachechyanō, Kōchyan Kachechyanō
nāma?" Yō itadagga, "Khi!hawe! mama sāvān dānā bhikkhūnān san'hittā hādisiwa withāyān
athakā wibhāyānānāni yānān Makkhachēchyanāni" itadagē thapito Bhagavān mān chaturpariamajjhi
nēnān. Sāriyaramasamphāsa¹ mānā² mānā³ padamā⁴ sāsā⁵ni mukhā uwarānti. Brahmaghātānā
nēchēhānti. "Gagayā uddakā khuyi; uddakā khuyi mānānāwī; mahiyā mātā⁶ khuyi; lahhāna
mama buddhiyā," dānā pda gajjānā gajjānā, samvāthō mahāpajā, bhikkhāwē; Sāriputtā⁷ dānā; itā
tū sntā⁸ attānā; Lōkānāthā thapēdānā yēkhyānā ikāpānānā paggāyā Sāriputtānā kālā āgghānā
sānānāni dānā; Sāriyāyhi wāgghānā Sāriputtācchā; tadāyānēcha pāhinnā⁹puttā¹⁰māhiddā māhiddā
wāyānānāy; Chā¹¹kwattirājā wāyā rajjāwānānānāthā jethaputtā¹² pariyāyā¹³kāthānī thapento,
Tathāgatawāchanā wibhāyānānānā itā¹⁴dagē thapēti. Hāndhā¹⁵ Tathāgatawā¹⁶ chēchupā¹⁷ dānā hāriyānā.
Dōkā¹⁸māwā¹⁹chānānānā Bhagavā²⁰ dādi, Bhagavānā yathā²¹bhūchēkathānā²² vādā²³dā²⁴presidi. Fwā
sntā²⁵ nānā dā²⁶ bhā²⁷ Sakā²⁸lā²⁹ lhalitawāchanā mānā³⁰dā³¹ jētā³², Tathāgata³³nā wānā³⁴ sabbhā³⁵ ā³⁶ritā³⁷
sū³⁸khā³⁹na Buddhāwāchanā⁴⁰ ugghā⁴¹hā⁴²ntā⁴³ti: "attānā⁴⁴ bā⁴⁵ jā⁴⁶ dā⁴⁷sa⁴⁸nā⁴⁹ Niruttipā⁵⁰ka⁵¹nā⁵² "attā⁵³ akkharā⁵⁴nyā⁵⁵ dō⁵⁶ti"
imā⁵⁷nā⁵⁸ wā⁵⁹kya⁶⁰nā⁶¹ yathā⁶² bā⁶³thā⁶⁴ sād⁶⁵dhā⁶⁶kā⁶⁷hā⁶⁸nā⁶⁹sā⁷⁰dā⁷¹i, Sō Makkhachēchyanā⁷²nāthē⁷³o ilhā Kachechyanā⁷⁴
wuto.

Kachcháyano signifies the son of Kachcho. The said Kachcho was the first individual (who assumed that name as a patronymic) in that family. All who are descended from that stock are, by birth, Kachcháyana.

"(If I am asked) Who is this Kachcháyano? Whence his name Kachcháyano?" (I answer), It is he who was selected for the important office (of compiling the first Pāli grammar, by Buddha himself; who said on that occasion): "Bhikkhus from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahākachcháyano."

* The parenthetical additions are made from a commentary

+ Ceylon

" Bhagavā (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay ascetics);—opening his sacred mouth, like unto a flower expanding under the genial influence of Suria's rays, and pouring forth a stream of eloquence like unto that of Brahma,—said : ' My disciples ! the profoundly wise Śāriputta is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that,—' To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted ; let the water in the great ocean be measured ; let the particles of matter in the great earth be numbered ; ' as well as by his various other discourses.'

" It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Śāriputta. By the Achāryas also the wisdom of Śāriputta has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living ; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathāgata, this important task to me,—in the same manner that a Chakkawattī rāja confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parinayaka. I must therefore render unto Tathāgata a service equivalent to the honor conferred. Bhagavā has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagavā has vouchsafed to propound.

" This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathāgata, the knowledge of the word of Buddha." Thus the thero Mahākaccāna'yāno, who is here (in this work) called simply Kaccāyāno, setting forth his qualification ; pursuant to the declaration of Buddha, that " sense is represented by letters," composed the grammatical work called Ninttipitako *

There are several other editions or revisions of Kaccāyāno's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the *Payōghasiddhi nālo* (as far as my individual knowledge extends) is to be found the celebrated verse,—

" *Sā Māgadhi ; mūla bhāṣā, nariyīgāmi kappikā, brahmadnōchassuttālayā, Sambuddhādēhūpi bhāṣatā.*

From these different grammars, the *Bālāwātīro*, translated by the Rev. Mr. Clough, was compiled. The last Pāli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the *Abhidhānappadīpikā*, a translation of which is annexed to Mr. Clough's grammar. The Pāli copy in my possession was compiled by one Moggallāno, at the Jēto vihāro, in the reign of Parakkama ; whom I take to be the king Parakkama, who reigned at Pulatthinagara, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit *Amerakōṣha* ; which is also extant in Ceylon. There is also another series of grammars called the *Moggallāno*, deriving their name from the author of the *Abhidhānappadīpikā*, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Pāli or Māgadhi language had already attained the refinement it now possesses, at the time of Gōtama Buddha's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the *Bālāwātīro*, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin ; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Pāli, as facile as the attainment of Latin.

* Another name for the *Rōpissiddhi*.

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Pāli buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived;—as it is opposed, in many essential respects, to the views entertained by several eminent orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddha and the advent of his successor, two periods are represented to intervene;—the first is called the buddhāntaro or buddhōpādo, being the interval between the manifestation of one Buddha and the epoch when his religion becomes extinct. The age in which we now live is the buddhōpādo of Góamo. His religion was destined to endure 5000 years; of which 2330 have now passed away (A. D. 1837) since his death, and 2620 are yet to come. The second is the abuddhōpādo, or the term between the epochs when the religion revealed by one Buddha becomes extinct, and another Buddha appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an abuddhōpādo; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddha become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the Pitakattaya, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Góamo*. While in the hindu literature there appears to be no such limitation; in as much as professor Wilson in his analysis of the Purānas, from which (excepting the Rāja Taringini) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that there fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to A. C. 588, when prince Siddhata attained buddhohood, in the character of Góamo Buddha.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Góamo's advent*, are based on *his* revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Góamo, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadéwo théro, the kinsman of Watagāmini, who reigned from A. C. 104 to A. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical, and geographical, ends of history.

Gótamo Buddha, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in B. C. 569, in the fifteenth year of the reign of Bimbisāro, sovereign of Māgadha (who became a convert to buddhism); and died in B. C. 543, in the eighth year of the reign of Ajātasatto, the son of the preceding monarch. These revolutions are stated to have been orally pronounced in Pāli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattaya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winēyo, Abhidhammo, and Sutto pitako.

At the demise of Gótamo, Mahākassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddha had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattaya, the first "Dhammasangiti," or convocation on religion, was held at Rājagaha, the capital of Ajātasatto, in B. C. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Pāli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathā" on the Pitakattaya, were also delivered.

In B. C. 443, at the lapse of a century from Gótamo's death, the second Dhammasangiti was held, in the tenth year of the reign of Kālāsōko, at Wēssāli, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sabbakāmi; and under his direction, Rēwato conducted the convocation. The authority of the Pitakattaya was again vindicated; and the Atthakathā, delivered on that occasion, serve to develop the history of buddhism for the interval which had elapsed since the last convocation.

In B. C. 309, in the eighteenth year of the reign of Dhammāsōko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Pātālipura; Meggaliputtatisso being then the hierarch.

In the ensuing analysis of the Mahāwanso, will be found references to the portions of the Pitakattaya and Atthakathā, in which detailed accounts of these convocations may be found.

In B. C. 307, the théro Mahindo, the son of the emperor Dhammāsōko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Dēvānampiyatisso, was converted to buddhism, and several members of his family were ordained priests. Many wihāros were founded by this monarch in this island, of which the Mahāwihāro at Anurādhapura, was the principal. His minister Dighasumanno built the parivēno, or college, called after himself, Dighasanda-sēnāpoti-parivēno, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, still prevalent in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pitakattaya, as well as Atthakathā propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here;—the Pitakattaya in Pāli, and the Atthakathā in Singhalese, together with additional Atthakathā of his own. His inspired disciples, and his successors, continued to propound them, also orally, till the age of inspiration passed away; which took place in this island (as already stated) in the reign of Wattagamini, between B. C. 104 and B. C. 76. They were then embodied into books; the text in the Pāli, and the commentaries in the Singhalese language. The event is thus recorded in the thirty third chapter of the Mahāwanso p. 207

The profoundly wise (inspired) priests had therefore orally perpetuated the text of the Pitakattaya and their Attha katha. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In the reign of the rāja Mahanāmo, between A. D. 410 and 432, Buddhaghōso transposed the Sinhalese Atthakathā also, into Pāli. The circumstance is narrated in detail in the thirty seventh chapter of the Mahāwanso, p. 250.

This Pāli version of the Pitakattaya and of the Atthakathā, is that which is extant now in Ceylon; and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions, and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source; viz. at the close of the third convocation, as stated in the twelfth chapter of the Mahāwanso: for Buddhaghōso took his Pāli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the "essai sur le pāli par Messieurs Burnouf and Lassen;" though, at the same time, those gentlemen have drawn two erroneous inferences; first, that buddhism was originally introduced by Buddhaghōso into Pegu; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the brāhmanas.

Passons maintenant dans la presqu'île au-delà du Gange, et cherchons-y le date de l'établissement du bouddhisme, et, avec lui, du pāli et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cinghalaise. Car, bien que les Barmans possèdent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Barmans appelée Mahisatzen (mot sans doute dérivé de sanskrit Mahārāja), rapporte que les livres et l'écriture pālis furent apportées de Ceylon au Pegu, par un brāhmane nommé Booddhaghosa (voix de Bouddha) l'an 940 de leur ère sacrée, c'est-à-dire, l'an 397 de la nôtre. Cette date nous donne pour le commencement de l'ère sacrée des Barmans, l'an 843 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie cinghalaise.

Il n'est pas étonnant que les habitants de la presqu'île s'accordent en ce point avec les cinghalais, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage sert encore de confirmation à la date de la mort de Bouddha (543 ans avant J. C.) que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet, que les livres bouddiques écrits en pāli, existaient à Ceylon, vers 407 de J. C., ce qui ne dit pas que cette langue n'ait pu être connue antérieurement. Le pāli a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Booddhaghosa se rattache à l'histoire générale de culte, de Bouddha dans l'Inde; car à l'époque où il a eu lieu la lutte du brahmanisme contre le bouddhisme s'achevait par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte proscrire quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Mahāwanso. Mahanāmo, the sovereign of Ceylon at the time of Buddhaghōso's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghōso's arrival at, or departure from, this island.

The subsequent portions of the Mahāwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Pali books was brought to Ceylon, by the present chief of the cinnamon department, George Nadoris, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellala; to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattaya and Atthakathā, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhos.

2. The history of the last twenty four Buddhos, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in a. c. 543.

4. The history from a. c. 543 to the age of Buddhaghōṣa, between a. d. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathā of the Pitakattaya, and various Singhalese historical works, were still extant, Mahānāmo thero composed the first part of the Mahāwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tikā, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tikā in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nadoris modliar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhos, though they are farther noticed in the Tikā. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tikā. Without stopping to examine these comments, I proceed to his notes on the word "Mahāwanso."

"Mahāwanso" is the abbreviation of "Mahantissan wanso;" the genealogy of the great. It signifies both pedigree, and inheritance from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Mahāwanso."

What that Mahāwanso contains (I proceed to explain). Be it known, that of these (i. e. of the aforesaid great) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahāsammato. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Mahā) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) listen (in this Mahāwanso).

Be it understood, that even in the (old) Atthakathā, the words "Dipatthutaya siddhantakinnas" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon: the arrival of the relic and of the bo-tree; the histories of the convocations, and of the schisms of the thero: the introduction of the religion (of Buddho) into the island; and the settlement and pedigree of the sovereign (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Mahāwanso" is adopted in imitation of the history composed by the fraternity of the Mahāwhāro (at Anurādhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Magdhi. Whatever the matters may be, which were contained in the Atthakathā

without suppressing any part thereof, rejecting the dialect only, I compose my work in the supreme Magadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Mahāwanso, replete with information on every subject, and comprehending the simplest detail of all important events, like unto a splendid and dazzling garland, strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used as analogous simile. They said, "I will celebrate the dynasties ("wanso") perpetuated from generation to generation; illustrious from the commencement, and lauded by many bards. Like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanāmo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Mahāwanso, by having rendered to religious the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Mahāwansos composed by ancient authors in the Singhalese language, this author has written this Palapadēru-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadēru-wanso: viz., that in the Mahāwanso composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadēru-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhos, Mahanāmo comments at considerable length in his Tikā. In some instances these notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Athakathā from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddha, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawansadēsanā," one of the subdivisions of the Suttapitakā, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sāramando kappo," in which four Buddhos appeared. The last of them was the first of the twenty four Buddhos above alluded to: viz.,

1. Dīpankaro, born at Rammawatinagara. His parents were Sudhēwo rāja and Sumēdhāya dēwi. He, as well as all the other Buddhos, attained buddhohood at Uruwēlāya, now called Buddhaghāya. His bo-tree was the "pipphala." Gótamo was then a member of an illustrious brāhman family in Amawatinagara.

The eleventh regeneration was a "Sārukappo" of one Buddha.

2. Kondanno, born at Rammawatinagara. Parents, Sunanda rāja and Sujatadēwi. His bo-tree, the "sālakalyāna." Gótamo was then Wijitūwi, a chakkawati rāja of Chandawatinagam in Majjhimadēsa.

The tenth regeneration was a "Sāramando kappo" of four Buddhos.

3. Mangalo, born at Uttaranagara in Majjhimadēsa. Parents, Uttararāja and Uttaradēwi. His bo-tree, the "nāga." Gótamo was then a brāhman named Suruchi, in the village Sribrāhmano.

4. Sumano, born at Mekhalānagara. Parents, Sudassano maharāja and Sirimadēwi. His bo-tree, the "nāga." Gótamo was then a Nāga rāja named Atulo.

5. Réwato, born at Sadhannawatinagam. Parents, Wipalo maharāja and Wipuladēwi. His bo-tree, the "nāga." Gótamo was then a brāhman versed in the three wēdos, at Rammawatinagara.

6. Sōbhito, born at Sudhammanagara. His parents bore the name of that capital. His bo-tree, the "nāga." Gótamo was then a brāhman named Sujato, at Rammawati

The ninth regeneration was a "Warakappo" of three Buddhos.

7. Anómadassi, born at Chandawatinagara. Parents, Yasaworja and Yasódararadéwi. His bo-tree, the "ajjuna." Gótamo was then a Yakkha rája.

8. Padumo, born at Champayánagara. Parents, Asamo maharája and Asamadéwi. His bo-tree, the "sónaka." Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammawatinagara. Parents, Sudhéwo maharája and Anópamadéwi. His bo-tree, the "sónaka." Gótamo was then a tápa in the Himawanto country.

The eighth regeneration was a "Sáarakappo" of one Buddho.

10. Padumuttaró, born at Hansawatinagara. Parents, Anuruló rája and Sujátadéwi. His bo-tree, the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhos.

11. Sumélo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujáto, born at Sumangalanagara. Parents, Uggaro rája and Pabbáwatidéwi. His bo-tree, the "wéla." Gótamo was then a chakkawati rája.

The sixth regeneration was a "Warakappo," of three Buddhos.

13. Piyádassi, born at Sudassananagara. Parents, Sudata maharája and Subaddhádéwi. His bo-tree, the "kakudha." Gótamo was then a bráhma named Kassapo, at Siri wattanagara.

14. Atthadassi, born at Sónanagara. Parents, Ságara rája and Sudassanadéwi. His bo-tree, the "champá." Gótamo was then a bráhma named Susimo.

15. Dhammadassi, born at Surananagara. Parents, Saranamahá rája and Sanandadéwi. His bo-tree, the "himbojála." Gótamo was then Sakko, the supreme of déwas.

The fifth regeneration was a "Sáarakappo," of one Buddho.

16. Siddhutho, born at Wiháranagara. Parents, Udéni maharája and Suphasadéwi. His bo-tree, the "kanhání." Gótamo was a bráhma named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhos.

17. Tiso, born at Khémanagara. Parents, Janasando rája and Padumadéwi. His bo-tree, the "assana." Gótamo was then Sujáto rája at Yasawatinagara.

18. Phisso, born at Kási. Parents, Jayaseno rája and Siremáya déwi. His bo-tree, the "amalaka." Gótamo was then Wijitáwi, an inferior rája.

The third regeneration was a "Sáarakappo," of one Buddho.

19. Wipassi, born at Bandhuwatinagara. Parents bore the same name. His bo-tree, the "pátali." Gótamo was then Atulo rája.

The last regeneration was a "Mandakappo," of two Buddhos.

20. Sikhi, born at Arunawatinagara. Parents, Arunawattirája and Papháwatidéwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalitha maharája and Yasáwatidéwi. His bo-tree, the "sála." Gótamo was then Sadassano rája of Sarabhawatinagara.

The present regeneration is a "Mahabadda kappo," of five Buddhos.

22. Kakusando, born at Khémawatinagara. Parents, Aggidatto, the porahitto bráhma of Khémara-
rája, and Wisákhá. His bo-tree, the "sirisa." Gótamo was then the aforesaid Khémara-
rája.

23. Konagamano, born at Sôbhawatinagara. Parents, a brâhman named Yannasattho and Uttara. His bo-tree, the "udumbara." Gôtamo was Pabbato rāja (the mountain monarch) at Mithila.

24. Kassapo, born at Bārānasinagara. Parents, the brâhman Brâhmadatto and Dhanawati. His bo-tree, the "nigrodha." Gôtamo was a brahman named Jōtipālo at Wappulla.

Gôtamo is the Buddha of the present system, and Mettēyyo is still to appear, to complete the number of the present "Mahābudda kappo."

The Buddhos of this kappo, Gôtamo excepted, are represented to have appeared in the long period which intervened between the reigns of Nēru and Makhāḍēwo. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "abuddhotpādo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddha. The Mahāwanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Atthakathā do contain lists of the names of all the rājas of the smaller, and of the initial rājas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tikā explains that the name Uruwelāya,—the present Buddhagya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Uri" (sands) and "welāya" (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridīpo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Bases. But as speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Maliyangano, the spot on which Buddha alighted in his first visit to Ceylon, is the present post of Bintenne, where the dāgoba completed by Dutthagāmini still stands. Sēlasumano, or Samanakūto, is Adam's peak. The position of Nāgadīpo, the scene of Buddha's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddha's foot on Adam's peak; the dāgoba constructed at Kalyāni, near Colombo; as well as the several dāgobas huilt at Anurādhapura, and at Dhigawāpi, and the bo-tree subsequently planted at Anurādhapura; together with the numerous inscriptions,—the more modern of which alone have yet been deciphered,—are all still surviving and unobliterated evidences confirmatory of Gôtamo's three visits to Ceylon.

In opening the second chapter, Mahanāmo supplies detailed data touching several of Gôtamo's incarnations, prior to his manifestation in the person of Mahāsammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opaditika*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (as the *Brahma* world) he was regenerated a man, at the commencement of this creation, by the process of "opapātika." From the circumstance of mankind being then afflicted with unendurable miseries, resulting from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddha elect), "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "*Mahāsammato*," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahāsammato,—they are still only abridged and insulated notes deduced (as already noticed) from the Pitakattaya and the Atthakathā; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahanāmo's general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the 6th verse: "In the Atthakathā composed by the Uttaravāhiro priests, omitting Chētiyo, the son of Upacharako, and representing Muchālo to be the son of Upacharako, it is stated that there were only twenty seven rājas, whose existence extended to an *asankya* of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tikā, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkāko, (Ikṣvaku of the hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"—to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr Cosma de Koros from the Tibetan "*Kāhyur*," and published in the Bengal Asiatic Journal of August, 1833.

Those nineteen capitals were,—Kusāvatī, Ayōjhiṭṭhā, Bārānāsī, Kapila, Hatthipara, Ekachakkhu, Wajrawatī, Madhura, Ariththipara, Indaputta, Kōsambi, Kannagichha, Rojā, Champā, Mithila, Rājagaha, Takkasailā, Kusārā, Tāmālitṭi.

The eldest son of Okkāko was Okkākamukho. The portion of the royal dynasty from Okkākamukho to Buddhōdāna, (the father of Gōtama Buddha) who reigned at Kapila, was called the Okkāko dynasty. Okkāko had five consorts, named Hatthā, Chittā, Jantu, Palini, and Wisākhā. Each had a retinue of five hundred females. The eldest had four sons, named, Okkākamukho, Karakanda, Hatthineko, and Nipuro; and five daughters, Piya, Sapāyā, Anandā, Samandā, and Wiyitasāra. After giving birth to these nine children she died, and the rāja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant on the fifth day after his nativity was presented to the rāja, sumptuously clad. The delighted monarch promised to grant any prayer of her's (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou outcast, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with "Rāja! it is unworthy of thee to utter an untruth," continued to importune him. At last, the king assembling his sons, thus addressed them: "My beloved, as an unguarded moment, on first seeing your younger brother Jantu, I committed myself in a promise, to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking them, as well as a military force of elephants, horses, and chariots, depart. Oo my demies, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of right officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed)." Receiving the blessing of the rāja, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brothers,"—they quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them in their exile.

On the first day, this multitude marched one *yogana* only; the second day, two; and the third day, three *yogana*s. The princes thus consulted together: "The concourse of people has become very great: were we to subdue some minor *raja*, and take his territory; that proceeding also would be unworthy of us. What benefit results from inflicting misery on others? Let us, therefore, make a city in the midst of the wilderness, in *Jambudīpa*." Having decided accordingly, repairing to the frontier of *Himavanto*, they sought a site for their city.

At that period, our *Bodhisatto*, who was born in an illustrious *brahman* family, and was called *Kapilo brahman*, leaving that family, and assuming the sacerdotal character in the "Isi" sect, sojourned in the *Himavanto* country in a "*pannasala*" (*brah* hut) built on the borders of a pond, in a forest of sal trees. This individual was endowed with the gift called the "*bhūmālakhaṇa*;" and could discern good from evil, for eighty cubits down into the earth, and the same distance up into the air. In a certain country, where the grass, bushes, and creepers had a tendency in their growth, taking a southerly direction then to face the east; where lions, tigers, and other beasts of prey, which chased deer and hog; and eels and snakes, which pursued rats and frogs, on reaching that division, were incapacitated from persevering in their pursuit; while, on the other hand, each of the pursued creatures, by their growl or screech only, could arrest their pursuers; there this (*Kapila Isi*), satisfied of the superiority of that land, constructed this *pannasala*.

On a certain occasion, seeing these princes who had come to his hut, in their search of a site for a city, and having by inquiring ascertained what their object was; out of compassion towards them, he thus prophesied: "A city founded on the site of this *pannasala* will become an illustrious capital in *Jambudīpa*. Amongst the men born here, each will be able to contend with a hundred or a thousand (of those born elsewhere). Raise your city here, and construct the palace of your king on the site of my *pannasala*. On being established here, even a *chanda*lo will become great like unto a *Chakravartī* *raja*." "Lord!" observed the princes, "will there be no place reserved for the residence of *Ayya*?" "Do not trouble yourselves about this residence of mine: building a *pannasala* for me in a corner, found your city, giving it the name '*Kapila*.'" They, conforming to his advice, settled there.

The officers of state thus argued: "If these children had grown up under their father's protection, he would have formed matrimonial alliances for them; they are now under our charge;" and then addressed themselves on this subject to the princes. The princes replied: "We see no royal daughters equal in rank to ourselves; nor are there any princes of equal rank to wed our sisters. By forming unequal alliances, the children born to us, either by the father's or mother's side, will become degraded by the stain attached to their birth; let us therefore form matrimonial alliances with our own sisters." Accordingly, recognizing in their eldest sister the character and authority of a mother, in due order of seniority (the four brothers) wedded (the other four sisters).

On their father being informed of this proceeding, he broke forth (addressing himself to his courtiers) into this exultation; "My friends, most assuredly they are '*akṣya*.' My beloved, by the most solemn import of that term, they are unquestionably '*akṣya*.'" (powerful, self-potential).

From that time, to the period of king *Suddhodāna*, all who were descended (from those alliances) were (also) called '*akṣya*'.

As the city was founded on the site where the *brahman* *Kapilo* dwelt, it was called *Kapilānagara*.

The account of the first covocation on religion, after *Gótamo*'s death, is so clearly and beautifully given in the third chapter, that no explanatory comments are requisite from me. For detailed particulars regarding the construction of the convocation hall at *Rājagaha*, and the proceedings held therein, the *Tikā* refers to the *Samantapāsāda* *Atthakathā* on the *Dighānikāya*, and the *Sumaṅgala* *vilāsi* *Attakathā*.

The fourth and fifth chapters are the most valuable in the *Mahāvanso*, with reference to the chronology of Indian history. It will be observed that in some respects, both in the names and in the order of succession, this line of the *Māgadha* kings varies from the Hindu genealogies.

Reserving the summing up of the chronological result till I reach the date at which the Indian history contained in the *Mahāvanso* terminates, I shall proceed to touch on each commentary which throws any light on that history, in the order in which it presents itself, in that interval.

The first of the notes I shall select, contains the personal history of *Susanāgo*, who was raised to the throne on the deposition of *Nāgāsako*. With the exception of a somewhat far-fetched derivation

suggested of that usurper's name, the account bears all the external semblance of authenticity. This note is interesting in more than one point of view. It describes the change in the Māgndha dynasty to have proceeded from the deposition, and not from the voluntary abdication, of Nāgādāsaka. It, likewise, is not only corroborative of the tolerance of courtesans in the ancient social institutions of India, which was, I believe, first developed by professor Wilson's translation of the hindu plays; but shows also that there was an office or appointment of "chief of courtesans," conferred and upheld by the authority of the state. Professor Wilson thus expresses himself in his essay on the dramatic system of the hindus, on this point.

"The defective education of the virtuous portion of the sex, and their consequent uninteresting character, held out an inducement to the unprincipled members, both of Greek and Hindu society, to rear a class of females, who should supply those wants which rendered home cheerless, and should give to men heterom or female friends, and associates in intellectual as well as in animal enjoyment. A courtesan of this class inspired no abhorrence: she was brought up from her infancy to the life she professed, which she graced by her accomplishments, and not unfrequently dignified by her virtues. Her disregard of social restraint was not the voluntary breach of moral, social, or religious precepts: it was the business of her education to minister to pleasure; and in the imperfect system of the Greeks, she committed little or no trespass against the institutes of the national creed, or the manners of society. The Hindu principles were more rigid; and not only was want of chastity in a female a capital breach of social and religious obligations, but the association of men with professed wantons was an equal violation of decorum, and, involving a departure from the parity of caste, was considered a virtual degradation from rank in society. In practice, however, greater latitude seems to have been observed; and in the "Mriehakantā" a brāhman, a man of family and repute, incurs apparently no discredit from his love for a courtesan. A still more curious feature is, that his passion for such an object seems to excite no sensation in his family, nor uneasiness in his wife; and the nurse presents his child to his mistress, as to its mother; and his wife, besides interchanging civilities (a little coldly, perhaps, but not compulsively), finishes by calling her 'sister,' and acquiescing therefore in her legal union with her lord. It must be acknowledged that the poet has managed his story with great dexterity, and the interest with which he has invested his heroine, prevents manners so revolting to our notions, from being obtrusively offensive. No art was necessary, in the estimation of a hindu writer, to provide his hero with a wife or two, more or less: and the acquisition of an additional bride is the ordinary catastrophe of the lighter dramas."

The following is a literal translation of the note in question, in the Tika'.

Who is this statesman named Samsūga? By whom was he brought up? He was the son of a certain Lichchavi rājā of Westl. He was conceived by a courtesan ("Nāgmadhūmā," literally "a beauty of the town") and brought up by an officer of state. The foregoing is recorded in the Atthakathā of the priests of the Uttaravāhara (of Anurādhapuram). Such being the case, and as there is no want of accordance between our respective authorities, I shall proceed to give a brief sketch of his history.

Upon a certain occasion, the Lichchavi rājās consulted together, and came to the resolution, that it would be prejudicial to the prosperity of their capital, if they did not keep up the office of "Nāgmadhūmā thāsātama" (chief of courtesans). Under this permission, they appointed to that office a lady of unexceptionable rank. One of these rājās, receiving her into his own palace, and having lived with her, there, for seven days, sent her away. She had then conceived unto him. Returning to her residence, she was delivered, after the ordinary term of pregnancy. The issue proved to be an abortion. Deeply afflicted, and overwhelmed with shame and fear, causing it to be thrown into a basket, carefully covered with its lid, and consigning it to the care of a female slave, she laid it placed, early in the morning, at the Sankhātān (where all the rubbish and sweepings of a town are collected). The instant it was deposited there (by the slave), a certain nigarjā, the tutelary of the city, observing it, entering it in its folds and sheltering it with its hood, assumed a conspicuous position. The people who congregated there, seeing (the snake), made the noise "su," "su," (to frighten it away); and it disappeared. Thereupon a person who had approached the spot, opening (the basket) and examining it, beheld the abortion matured into a male child, endowed with the most perfect indications of greatness. On making this discovery, great joy was evinced. A certain chief who participated in this exultation, taking charge of the infant removed him to his house; and on the occasion of conferring a name on him, in reference to the shouts of "su," "su," above described, and to his having been protected by the nigarjā, conferred on him the name of "Samsūga."

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished *acharya*; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the *rāja Nāgādāsaka* deposed him, he was inaugurated monarch, by the title of *Susūnāgo rāja*.

In the tenth year of the reign of *Kāśāsōko*, the son and successor of *Susūnāgo*, a century had elapsed from the death of *Gōtamo*, and the second convocation on religion was then held, under that monarch's auspices, who was a buddhist, at *Wésālī*;—his own capital being *Pupphapura*. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The *Tikā* contains some important comments on the "schisms" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the *Nandos*, and on *Chandagutto* and his minister *Chānakko*. I regret that want of space prevents my printing the text of these valuable notes. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to *Kāśāsōko*, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve monarchs to the reign of *Dhamma'sōko*, when they (the priests) held the third convocation. *Kāśāsōko's* own sons were ten brothers. Their names are specified in the *Atthakathā*. The appellation of "the nine *Nandos*" originates in nine of them bearing that patronymic title.

The *Atthakathā's* of the *Uttaravāsa's* priests sets forth that the eldest of these was of an extraction (maternally) not allied (inferior) to the royal family; and that he dwelt in one of the provinces: it gives also the history of the other nine. I also will give their history succinctly, but without prejudice to its periphrasy.

In aforesaid, during the conjoint administration of the (nine) sons of *Kāśāsōko*, a certain provincial person appeared in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were tending this predatory life having employed a daring, powerful, and enterprising individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired: "By what means do you find your livelihood?" "Thou slave," (they replied) "we are not men who submit to the toils of tillage, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our life jovially in feasting and drinking." On being told this, he thought: "This mode of life of these thieves is surely excellent: shall I, also, joining them, lead a similar life?" and then said, "I also will join you, I will become a confederate of your's. Admitting me among you, take me (in your marauding excursions)." They replying "siddhu," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and heaving him with a sword, put him to death. The robbers dispersing in all directions repaired to, and reassembled in, the wilderness. Discovering that he (their leader) had been slain; and saying, "In his death the extinction of our prosperity is evident: having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent: thus our disunion and destruction are inevitable:" they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked: "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village necks;" "In that case, my friends, (said he) ye need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you; from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "māññu;" and conferred on him the post of chief.

From that period proclaiming himself to be *Nando*, and adopting the course followed formerly (by his predecessor), he wandered about, pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them: "My men! this is not a career in which valiant men should be engaged; it is not worthy of such as we are; this course is only befitting base

wretches. What advantage is there in persevering in this career, let us aim at supreme sovereignty?" They assented. On having received their acquiescence, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge him sovereign, or to give him battle. They on receiving this demand, all assembled, and having duly weighed the message, by sending an appropriate answer, formed a treaty of alliance with them. By this means reducing under his authority the people of Jambudīpa in great numbers, he finally attacked Pāttiliputta (the capital of the Indian empire), and usurping the sovereignty, died there a short time afterwards, while governing the empire.

His brothers next succeeded to the empire in the order of their seniority. They altogether reigned twenty two years. It was on this account that (in the *Mahāvanso*) it is stated that there were nine Nandas.

Their ninth youngest brother was called Dhana-nanda, from his being addicted to hoarding treasure. As soon as he was inaugurated, actuated by miserly desires the most inveterate, he resolved within himself; "It is proper that I should devote myself to hoarding treasure;" and collecting riches to the amount of eighty kōṭis, and superintending the transport thereof himself, and repairing to the banks of the Ganges,—by means of a barrier constructed of branches and leaves interrupting the course of the main stream, and forming a canal, he diverted its waters into a different channel; and in a rock in the bed of the river having caused a great excavation to be made, he buried the treasure there. Over this cave he laid a layer of stones, and to prevent the admission of water, poured molten lead on it. Over that again he laid another layer of stones, and passing a stream of molten lead (over it), which made it like a solid rock, he restored the river to its former course. Levying taxes among other articles, even on skins, gums, trees, and stones, he amassed further treasures, which he disposed of similarly. It is stated that he did so repentedly. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasure, "Dhana-nanda."

The appellation of "Mōriya sovereigns" is derived from the auspicious circumstances under which their capital, which obtained the name of Mōriya, was called into existence.

While Buddho yet lived, driven by the misfortunes produced by the war of (prince) Wīdhudhabo, certain members of the Sakya line retreating to Himawanto, discovered a delightful and beautiful location, well watered, and situated in the midst of a forest of lofty be and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by durable ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that (city) having a row of buildings covered with tiles, which were arranged in the pattern of the plomage of a peacock's neck, and as it resounded with the notes of flocks of "konchos" and "mayuras" (pea fowls) it was so called. From this circumstance these Sakya lords of this town, and their children and descendants, were renowned throughout Jambudīpa by the title of "Mōriya." From this time that dynasty has been called the Mōriyan dynasty.

After a few isolated remarks, the Tikā thus proceeds in its account of Chānakko and Chandagutto.

It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Chō'nakko dwell? Whose son was he? I answer, He lived at the city of Takkaśīla'. He was the son of a certain brāhmana at that place, and a man who had achieved the knowledge of the three vedas; could rehearse the mantros; skilful in stratagems; and dexterous as iatrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of availing the chhatta.

On a certain occasion approaching his mother, who was weeping, he inquired: "My dear mother! why dost thou weep?" On being answered by her: "My child, thou art gifted to sway a chhatta. Do not, my boy, endeavour, by raising the chhatta, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, wilt forget the affection thou owest me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed: "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," smashing his own teeth, and becoming "Kandhadatto" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to manly comeliness.*

In his quest of disputation, repairing to Pupphapura, the capital of the monarch Dhana-nanda,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in passing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making

* Hence his name "Kantiliya" in the Hindu authorities

an offering to the chief of the brāhman worth a hundred kōtis, and to the most junior brāhman an offering worth a lac,—this brāhman (Chā'nakko) entered the said apartment, and taking possession of the seat of the chief brāhman, sat himself down in that alarm-hall.

At that instant Dhana-nando himself,—decked in regal attire, and attended by many thousands of "śiwaka" (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the *déwās*, himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassets,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the brāhman Chā'nakko seated. On seeing him, this thought occurred to him (Nando): "Surely it cannot be proper that he should assume the seat of the chief brāhman." Becoming displeased with him, he thus evinced his displeasure. He inquired: "Who art thou, that thou hast taken the seat of the chief brāhman?" and being answered (simply), "It is I;" "Cast from hence this cripple brāhman; allow him not to be seated," exclaimed (Nando:) and although the courtiers again and again implored of him, saying, "Divo! let it not be so done by a person prepared to make offerings as thou art; extend thy forgiveness to this brāhman;" he insisted upon his ejection. On the courtiers approaching (Chā'nakko) and saying, "Acha'riya! we come, by the command of the *raja*, to remove thee from hence; but incapable of uttering the words 'Acha'riyo depart hence,' we now stand before thee abashed;" enraged against him (Nando), rising from his seat to depart, he snapt asunder his brāhmanical cord, and dashed down his jug on the threshold; and thus invoking malediction, "Kings are impious: may this whole earth, bounded by the four oceans, withhold its gifts from Nando;" he departed. On his rallying out, the officers reported this proceeding to the *raja*. The king, furious with indignation, roared, "Catch, catch the slave." The fugitive stripping himself naked, and assuming the character of an *ajivako*, and running into the centre of the palace, concealed himself in an unfrequented place, at the Śankha'rātsa'nan. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabbata,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince's) mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winijja'.

While dwelling there, with the view of raising resources, he converted (by receiving) each kaha'pana into eight, and named eighty kōtis of kaha'pana'. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Mōriyan dynasty called Chundagutto.

His mother, the queen consort of the monarch of Mōriya-nagara, the city before mentioned, was pregnant at the time that a certain powerful provincial *raja* conquered that kingdom, and put the Mōriyan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Pupphapura, under the protection of her elder brothers and older disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the *déwās*, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando† stationed himself by him, to protect him; in the same manner that priee Ghōso, by the interposition of the *déwata*, was watched over by a bull. In the same manner, also, that the herdman in the instance of that priee Ghōso repaired to the spot where that bull planted himself, a herdman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him "Chundagutto;" and brought him up. When he had attained an age to be able to lead cattle, a certain wild huntsman, a friend of the herdman, becoming acquainted with, and attached to him, taking him from (the herdman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." He himself was named *raja*; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's household; and others, outlaws or robbers. Having thus constituted a court of Justice, he sat in judgment. On culprits being brought up, regularly

* Parasatte of the Hindus.

† From a round white mark on his forehead, like a moon.

impediment and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, "Dêwô ! we have no axes," he answered : " It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were left off. On the same person commanding, " Let them be re-united," the hands and feet were restored to their former condition.

Chinakko happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahpâni, he applied for him ; saying, " I will teach your son every accomplishment ; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The discovery of this person is thus stated (in this former work) : " He discovered this prince descended from the Mōriyan line."

He (Chinakko) invested prince Pabbato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty ; and that Chandagutto would, without loss of time, become paramount monarch in Jambudîpa. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a brahmanical disputation ; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Achâriya awaking first, rose ; and, for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him : " Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it," sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He repairing to the spot where Pabbato was sleeping, and considering how it was to be effected, decided : " There is no other way of doing it ; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, pre-empted himself to the brahman, who received him in profound silence. Pleased with him, however, on account of this exploit, he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding : " From henceforth this individual is capable of forming and controlling an army ;" and repairing to the spot where his treasure was buried, and taking possession of, and employing it ; and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chinakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and hewing their army with their weapons, vanquished them. Dispersing, they re-united in the wilderness ; and consulting together, they thus decided : " As yet no advantage has resulted from war ; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thereafter, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalapâwa" (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked : " This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring, " Mother, why, what am I doing ; and what has Chandagutto done?" " Thou, my boy, (said she,) throwing away the outside of the cake, eat the middle only Chandagutto also in his ambition to be a monarch, without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising, closed in upon him, from the frontiers to the centre, and destroyed his army. That was his folly."

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Pâliputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chinakko did not at once raise Chandagutto to the throne ; but for the purpose of discovering Dhana-nando's hidden treasure, sent for a certain fisherman (of the river) ; and deluding him with the promise of

raising the *chhatta* for him, and having secured the hidden treasure; within a month from that date, putting him also to death, inaugurated Chandagutto monarch.

Hence the expression (in the *Mahavanso*) "a descendant of the dynasty of *Māyā* sovereigns," as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutto, both before his installation and after, are recorded in the *Atthakathā* of the *Uttaravāsiro* priests. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

Hia (Chandagutto's) son was *Hindusāro*. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a *Jatillan*, named *Maniyatappo*, and conferred a commission on him. "My friend, (said he) do thou restore order into the country; suppressing the lawless proceedings that prevail." He replying "aidho," and accepting the commission, by his judicious measures, reduced the country to order.

Chānako, determined that to Chandagutto—a monarch, who by the instrumentality of him (the aforesaid *Maniyatappo*) had conferred the blessings of peace on the country, by extirpating marauders who were like unto thorns (in a cultivated land)—no calamity should befall from poison, decided on insuring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest particle possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison; at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the *rāja*'s mother to *Pupphapura*." Chandagutto wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, *Chānako* on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal," and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the *rāja*'s presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extricated the child with its anal, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (*Bindu*) which the blood of the goats had left—he was called *Bindusāro*.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not *Nando's*, as stated in the *hindu* authorities, but Chandagutto's, by a *yakkho* named *Déwagabbho*. The imposture was detected by Chandagutto's *prohibito brāhman*: and *Bindusāro* with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the *Tikā*, contains the personal history of *Nigrodho*, as well as of *Asāko*, who was converted by the former to the buddhistical creed.

This *Nigrodho*, where did he dwell? Whose son was he? To answer the inquiry of the sceptical, (the *Mahāvanso* has stated) "This royal youth was the son of prince *Somano*, the eldest of all the sons of *Bindusāro*." From the circumstance of their having been intimate in a former existence (as dealers in horses), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, *Asāko* quitted the kingdom of *Ujjeni*, which had been conferred on him by his father, and hastening to *Pupphapura*, established at once his authority over the capital. As soon as his sire expired, putting to death his brother *Somano*, the father of *Nigrodho*, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from *Ujjeni*, on receiving a letter of recall from his father, who was bed-ridden. In his (*Bindusāro's*) apprehension, arising from a rumour which had prevailed that he (*Asāko*) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in *Ujjeni*, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of *Mahindo* and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to *Paṭliputta*, and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of *Asôko's* conversion—the history of *Moggaliputtasâlo*, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the *Tikâ* throw no additional light.

At this stage of his work, being at the close of the third convocation, *Mahanâmo* abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of *Lankâ*, in continuation of the visits of *Budho*, given in the first chapter, commencing with the landing of *Wijayo*. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the *Tikâ*, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, *Maha Mahindo*, who was selected for, and sent on, that mission, by his preceptor *Moggaliputto*, who was bent on establishing the religion of *Buddho* in the different countries (of *Jambudîpo*) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in asortime, by the supreme *Buddho*; and which had been rendered habitable from the very day on which *Bhagawâ* attained *parinibbâna*.

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of *Dêvânâpiyattiso*. (*Mahindo*) arrived. Therefore (the *Mahâwanso*) arresting the narrative of the history (of *Jambudîpo*) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of *Wijayo*, it enters (at this point), in detail, into the lineage of the said *Wijayo*, by commencing (the sixth chapter) with the words: "In the land of *Wangu*, in the capital of *Wangu*. &c."

The *Tikâ* adds nothing to the information contained in the *Mahâwanso*, as to the fabulous origin of the *Sihala* dynasty. There are two notes on the first verse, on the words "*Wangéu*" and "*puré*," which should have informed us fully as to the geographical position of the country, and the age in which the *Wangu* princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named *Wangu*. The country in which they dwell becoming powerful, it was called "*Wangu*," from their appellations.

The word "*puré*" "*formerly*," signifies anterior to *Bhagawâ* becoming *Buddho*."

All that can be safely advanced in regard to the contents of the sixth chapter is that *Wijayo* was descended, through the male branch, from the *râjas* of *Wangu* (Bengal proper), and, through the female line, from the royal family of *Kâlinga* (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with, some obscure individual named *Sihô* (which word signifies "a lion"); that their son *Sihabâdhu* put his own father to death, and, established himself in *Lala*, a subdivision of *Mâgadha*, the capital of which was *Sihapura*, probably the modern *Syngkaya* on the *Gunduck* river; (in the vicinity of which the remains of buddhistical edifices are still to be found); and that his son *Wijayo*, with his seven hundred followers, landed in *Lankâ*, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antedated by a considerable term, for the purpose of supporting a pretended revelation or command of *Buddho*, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the budhiats of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by *Gôtamo*," mentioned in the seventeenth chapter, into the *Pitakattaya*, for the purpose of deluding the inhabitants of this island; as that imposition might, perhaps, have been detected by comparing those passages with the *Pitakattaya* of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr. Hodgson.

On referring, accordingly, to the *Parinibbānasutta* in the *Dighanikāyo*, *no trace whatever was to be found there of these passages*. But the "five resolves" alone are contained in the *Atthakathā* to that *Sutta*; but even there the command to Sakko, predictive of Wijayo's landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatta and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the "five resolves" were only contained in the *Atthakathā*; nor did they attach any kind of importance to their absence from the text. They observed, that the *Pitakattaya* only embodied the essential portions of the discourses, revelations, and prophecies of Buddha. That his disciples for some centuries after his *nibbāna*, were endowed with inspiration; and that their supplements to the *Pitakattaya* were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been "a pious fraud" on the part of Mahinda, with the view of accelerating the conversion of the ancient inhabitants of Ceylon: the priests adroitly replied, if that had been his object, he would have accomplished it more effectually by altering the *Pitakattaya* itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo's landing in *Lankā* is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of *Circé*, that it would have been difficult to defend Mahanāmo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses' men, and his own rencontre with *Circé*, are almost identical with the fate of Wijayo and his men, on their landing in *Lankā*, within the dominions of *Kuwēni*.

"We went, Ulysses! (such was thy command!)
Through the lone thicket and the desert land
A palace in a woody vale we found,
Brown with dark forests, and with shades around.
A voice celestial echoed from the dome,
Or nymph or goddess, chanting to the loom.
Access we sought, nor was access deny'd:
Radiant she came; the portals open'd wide:
The goddess mild invites the guest to stay:
They blindly follow where she leads the way.
I only wait behind of all the train.
I waited long, and ey'd the doors in vain:
The rest are vanish'd none repass'd the gate;
And not a man appears to tell their fate."

"Then sudden whirling, like a waving flame,
My beamy falchion, I assaunt the dame.
Struck with unusual fear, she trembling cries:
She faints, she falls; she lifts her weeping eyes."

"What art thou? say! from whence, from whom you came?
O more than human! tell thy race, thy name.
Amazing strength, these poisons to sustain?
Not mortal thou, nor mortal is thy brain"

Or art thou he ? the man to come (foretold
 By Hermes powerful with the wand of gold),
 The man from Troy, who wandered ocean round :
 The man for wisdom's various arts renown'd,
 Ulysses ? Oh ! thy threatening fury cease,
 Sheath thy bright sword, and join our hands in peace !
 Let mutual joys our mutual trust combine,
 And love, and love-born confidence, be thine.
 ' And how, dread Circe ! (furious I rejoin)
 Can love, and love-born confidence be mine !
 Beneath thy charms when my companions groan,
 Transform'd to beasts, with accents not their own ?
 O thou of fraudulent heart, shall I be led
 To share thy feast-rites, or ascend thy bed ;
 That, all unarm'd, that vengeance may have vent,
 And magic bind me, cold and impotent ?
 Celestial as thou art, yet stand denied ;
 Or swear that oath by which the gods are tied
 Swear, in thy soul no latent frauds remain,
 Swear by the vow which never can be vain.
 The goddess swore : then seiz'd my hand, and led
 To the sweet transports of the genial bed."

It would appear that the prevailing religion in Lanká, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhos or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanká in the Maháwanso, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince ; by whose means he succeeded in overcoming the ruling powers of the island ;—and that he should have repudiated her, and allied himself with the severigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asoko by Dewánapiyatissu, and of the one deputed to Lanká in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in a.d. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rája Taringini, with the details furnished in this chapter of the Maháwanso, connected with the introduction of buddhism in Cashmir. The great length, however, of the preceding extracts from the Tíká, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asoko ; of the previous prevalence of the nága worship ;

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party; as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahisamandala, Wanawissa, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Mahāratta, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful deciphering of the more ancient inscriptions will elicit *inscribed* evidence, calculated to afford explicit explanation of the *pictorial or sculptural* proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yōna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yōna" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yōna is stated to be mentioned long anterior to Alexander's invasion, in the ancient Pāli works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sōwanabhūmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputation to Sōwanabhūmi; the latter agreeing even in respect to the names of the theros employed in the mission, with the Mahāwanso.

In entering upon the thirteenth chapter, a note is given in the Tikā, which I extract in this place, as containing further particulars of the personal history of Asōko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjéno and Mahindo," into "she gave birth to the noble Ujjénian prince Mahindo." The other children born to Asōko at Ujjéni, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusaro, the son of Chandagutto of the Mōriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Pātiliputta. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asōko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjéni," ordered him thither. He, who was on his way to Ujjéni, pursuant to his father's command, rested in his journey at the city of Chētiyagiri, at the house of one Dēwo, a settler. Having met there the lovely and youthful daughter of the said settler, named Chētiya dēwi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjéni, she gave birth to

* This is at variance with a preceding note, which made Sumano the eldest of all Bindusaro's sons

the prince Mahinda. At the termination of two years from that date, giving birth to her daughter Sanghamitā, she continued to dwell there. Bhaddusā, the father of the sub-king, on his death bed, calling his son Asoka to his recollection sent messengers to require his attendance. They accordingly repaired to Ujjēni, and delivered their message to Asoka. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chētiyagiri; and hurrying to his father at Pāṭliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the chhatta, he there solemnized his inauguration. The mother of the thero (Mahinda), sending her children to the king's court, continued to reside herself at the city of Chētiyagiri. It is from this circumstance (that the author of the Mahāwanso has said), "While prince Asoka was ruling over the Awanti country."

The Tikā affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammasoka, at the opening of which the Tikā gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and preparatory to entering upon the chapter on the subject of the theros obtaining "parinibbāna," the account of the death of the two monarchs, Dhammasoka and Dewānampiyatissa, is set forth (in the Mahāwanso in these words): "In the eighteenth year of the reign of Dhammasoka, the bo-tree was placed in the Mahāmeghawanasa pleasure garden."

(In the Mahāwanso it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous; the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Athakathā, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Mahāwanso, making also extracts from the most interesting portions of the Tikā which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the Mahāwanso. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized.

Name	Accession of each king		Reign. Years.
	e. r.	a. c.	
Bimbisāro	603	50	52
Ajātasattu	551	8	32
A. B.			
Udāyibhaddakko	519	24	16
Anuraddhakko }	503	40	8 Collectively
Maedho }			
Nigāḍakko	495	48	24
Sumucokko	471	72	18
Kāṣṣakko	453	90	28
Nandoo	425	118	22 Collectively
Nandoo	403	140	22 Individually
Chandagutto	381	162	84
Bimbisāro	347	196	28
Asoko	319	224	37

Sum of 6 years the specified date being A. S. 218 }

If Chandragupta and Seleucus Nicator be considered coteremporaries, and the reign of the latter be taken to have commenced in A. C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the *Mahāvamsa*. The Buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from A. C. 543 to about A. C. 480, for the adjustment of this difference. On the other hand, as during the 2111 years comprised in the reigns of the above mentioned *vijās*, there are two correcting epochs given,—one at the 100th and the other at the 218th year,—while the accession of Chandragupta is represented to have taken place in the 162nd year of Buddha; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandragupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pili annals, which version of the Pitakattaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghya inscription, the accession of Asoka is stated to have been in A. N. 218. I have not met with any integral analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Cosma de Korosi, which is published in the January and September numbers of the *Journals* of 1832. The former contains the following observations in reference to this particular point.

"On the death of Sakya, Kasyapa, the head of the Bauddhas, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda; the "Dul-va" by Upali; and the "Ma-moon," Abhidharma, or *Prājñā-pāramitā*, by himself. He presides over the sect at Rājagriha till his death.

Ananda succeeds as hierarch. On his death his relics are divided between the Licchavis and the king of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Pa'taliputra.

One hundred years after the disappearance of Sakya, his religious is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asoka, king of Pa'taliputra, a new compilation of the laws of Sakya was prepared by 700 monks, at Yanga-pa-chen Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Sakya to Upali, his disciples, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Ka't-gyar, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Sakya.

Any thing like chronology is, if possible, more unknown in Bauddha than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha 543 years flourished. We find however that 110 years after his death, Asoka, king of Pa'taliputra, reigned: now in the Vishnu Purāṇa, and one or two other Purāṇas, the second king of Magadha from Chandragupta, or Sandracottus, bears the title of Asoka, or Asokavardhana. If this be the prince intended, Sakya lived about 430 years before the Christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawford. By their account, his death took place in the first year of the sacred era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question; and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 462 years before the Christian era."

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the era of Gótamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Cosma de Korosi, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Maháwanso: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asóko; making the date of Asóko's accession to be the 218th, instead of the 110th year of Buddhó, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandagupta; and thence infers that "Sákya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawford's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. C. 543, and the first four of B. C. 542. Mr. Crawford then proceeds to say, "and as Buddhó is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. C. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Buddhist writings." He says, "any thing like real chronology is, if possible, more unknown in the Buddhist than the bráhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Puránes being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, in them, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rájá Taringiní, a history of Casmir?" And does he not himself exhibit in *that work* an anachronism of upwards of 700 years in the age of Gonerd III.; which is nearly two centuries posterior to the age of Sákya Buddhó?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Maháwanso, in his history, gives very little more than the names of the Indian

monarchs, and the term of their reigns; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism. Asoko. I have, therefore, extracted every passage in his *Tikā*, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the *Mudra Rākshasa*; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the brāhmanical annals. The points both of accordance and discordance, between the buddhistical data, and, on the one hand, the brāhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the *Mahāwanso*, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomized introduction, or episode*, to a buddhistical history of *Ceylon*; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream; is it not reasonable to infer, that in those regions of Asia, where the Pāli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gótamo Buddha's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

"Immenae libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and Puttām, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India; some of which are the private property of princes, and others belong to the Jain communities."

"Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of Puttām and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintāman, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samāditya Soora Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Pāli; and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able confidant, Dr. Lassen, into the temple, we might learn of this sybillic volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati, of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.

Passage of a letter published by Lieut. Webb in a Calcutta periodical, in the year 1835.

"You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rājputāna, and Jessulmer a town north west of Jodhpur, and Cambay; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jasmaher are the original books of Bhanda (Buddha), the syllable volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of hindu literature, for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Pali to Sanscrit, together with the aid afforded by Mr. Clough's translated Pali Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Mahāwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in a. c. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gótamo to the introduction of buddhism in Ceylon, in a. c. 307; there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gótamo. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gótamo's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rājas who preceded Dēwānanpiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rāja, Pandukābhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasiwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasiwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Dēwānanpiyatisso, who successively ascended the throne after him. But subsequently to Dutthagāmini, in a. c. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanāmo, as an historian; for the following very curious passage in Buddhaghōsa's *Atthakathā* on the *Winēyo*, which was composed only fifty years before Mahanāmo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asōko's conversion, was correct, as exhibited in those *Atthakathā*.

In the eighteenth year of the reign of Ajātasattu, the supreme Buddha attained parinibbāna. In that very year, prince Wijayo, the son of prince Siho, and the first monarch of Tambapanni, repairing to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udayabhaddo, in Jambudīpa, Wijayo died here. In the fifteenth year of the reign of Udayabhaddo, Panduwasādiwo came to the throne in this island. In the twentieth year of the reign of Nāgadāsio there, Panduwasādiwo died here. In the same year Abhayo succeeded to the kingdom. In the seventeenth year of the reign of Susunāgo there, twenty years of the reign of Abhayo had been completed; and then, in the said twentieth year of Abhayo, the traitor Pandukabhayo usurped the kingdom. In the sixteenth year of the reign of Kālasoko there, the seventeenth year of Pandukabhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutto, Pandukabhayo died here; and Mutasiwo succeeded to the kingdom. In the seventeenth year of the reign Dhammasōko rāja, Mutasiwo rāja died, and Dēwanapiyāsio rāja succeeded to the kingdom.

From the parinibbāna of the supreme Buddha, Ajātasattu reigned twenty four years. Udayabhaddo, sixteen. Anuruddho and Mandho, eighteen. Nāgadāsio twenty four. Susunāgo eighteen years. His son Kālāsoko twenty eight years. The ten sons of Kālāsoko reigned twenty two years. Subsequently to them, Nawanaado reigned twenty two years. Chandagutto twenty four years. Bindusa's, twenty eight years. At his demise Asōko succeeded, and in the eighteenth year after his inauguration, Mahinda thirso arrived in this island. This royal narrative is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and o Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajātasattu's reign, in which Gōtamo Buddha died; as to the comparison between Kālāsoko and Pandukābhayā, and as to the duration of the joint rule of Anuruddho and Mandho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

	A. B.		A. B.
18th of Ajātasattu.....	1	Buddho died, and Wijayo landed in Ceylon	1
14th of Udayabhaddako	38	last of Wijayo.....	38
15th of Do.....	39	first of Panduwasā	39
20th of Nāgadāsio.....	68	last of Do.....	69
17th of Susunāgo	89	20th of Abhayo	89
16th of Kālāsoko.....	106	17th of Pandukābhayo	124
14th of Chandagutto.....	176	last of Do.....	176
17th of Dhammasōko	*241	last of Mutasiwo	236

After the most minute examination of the portion of Mahāwanso compiled by Mahanāmo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions), than those already noticed, which could by the most sceptical be, considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This anachronism has been already explained.

The *Tikā* also to the *Mahāwanso* is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the *Mahāwanso* states, that six had arisen in India, and two in Ceylon. The *Tikā*, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanka, in the reign of king Wattagāmini, by separating the *Parivāna* section of Bhagawa from the *Wiseya*, which had been propounded for the regulation of sacerdotal discipline; by both altering its meaning and misquoting its contents; by pretending also that they were conscientious seceders, according to the "*theravāda*" rules; and assuming the name of the *Dhammaruchika* seceders, established themselves at the Abhayagiriwihāro, which was constructed by Wattagāmini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the *Jētawanno*, even before the said "*Jētawanno* wihāro" was founded, severing themselves from the *Dhammaruchika* schismatics, and repairing to the *Dhakkhiṇā* wihāro, they also by separating the two *Wibhaṅgas* of Bhagawā from the *Wiseya*, which had been propounded for the regulation of sacerdotal discipline; by both altering their meaning and misquoting their contents, and assuming the appellation of the *Sāgālika* schismatics; and becoming very powerful at the *Jētawanno* wihāro built by rāja Mahāsēna, established themselves there.

Hence the expression in the *Mahāwanso*, "the *Dhammaruchiya* and *Sāgāliya* secessions in Lanka."

At the expiration of 350 years from that event, in the reign of the rāja *Dāthāpatissā* (also called *Aggrahāddi*) the maternal nephew (of the preceding monarch) a certain priest named *Dāthāwādhako* resident at the *Kurundachatta* *parivāso* at the *Jētawanno* wihāro, and another priest also named *Dāthāwādhako*, resident at the *Kolombilako* *parivāso* of the same wihāro;—these two individuals, influenced by wicked thoughts, lauding themselves, vilifying others, extolling their heresies in their own *nikāyas*, dispelling the fear which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma; and representing also that the separation of the two *Wibhaṅgas* in the *Dhammaruchika* schism, and the *Parivāra* section in the *Sāgālika* schism, proceeded, severally, from the misconduct of the *Mahāvihāro* fraternity; and propagating this unfounded statement, together with other deceptions usual among schismatics; and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants)

These dates give the following result :

	B. C.	A. D.		
Buddhism introduced in	307	236	in the reign of <i>Dēwāṃpiyatisso</i>	} Vide Appendix
The <i>Dhammaruchika</i> schism, 217 years thereafter	90	453	do. Wattagāmini	
The <i>Sāgālika</i> schism.....	341 years thereafter	251	794	do. Gōthābhayo.
The third schism,	350 years thereafter	601	1144	do. Aggrahāddi.

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either *Mahanāmo* was not the author of the *Tikā*, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portions, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, "Hence the expression in the *Mahāwanso*, the *Dhammaruchiya* and *Sāgāliya* secessions in Lanka;" which is in fact an admission that the comment on the third schism had no reference to the *Mahāwanso*; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nadoris Modliar's Burmese edition also.

I shall now close my remarks on the portion of the Mahāwanso composed by Mahanāmo, with three quotations; the first his own concluding sentence in the Tikā, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the Mahāwanso, which will serve to shew, in connection with the extract above mentioned, that "Mahanāmo resident at the pariweño founded by the minister Dighasundano," was Dhātuseno's maternal uncle, by whom that rāja was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign.

Extract from the Tikā.

Upon these data, by me, the thera, who had, with due solemnity, been invested with the dignified title of Mahānāmo, resident at the pariweño founded by the minister Dighasundano*, endowed with the capacity requisite to record the narrative comprised in the Mahāwanso;—in due order, rejecting only the dialect in which the Singhalese Atthakathas† are written, but retaining their import and following their arrangement, this history, entitled the "Palapadārawanso," is compiled.

As even in the times, when the despotism of the ruler of the land, and the horrors arising from the inclemencies of the seasons, and when panics of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhas, their disciples and of the Pācī Buddhas of old, it is also worthy of bearing the title of "Wanuttappakā'sini."

Extracts from the Mahāwanso—Chapter 38.

Certain members of the Mōriyan dynasty, dreading the power of the (usurper) Subho, the balatth, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dho'tuseno, who had established himself at Nandīwā'pi. His son named Dha'ta, who lived at the village Ambhiliya'go, had two sons, Dho'tuseno and Silatimbodhi, of unexceptionable descent; *their mother's brother, devoted to the cause of religion, continued to reside (at Anurāthapura) in his sacerdotal character, at the edifice built by the minister Dighasundano.* The youth Dha'tuseno became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree, a shower of rain fell," &c.

"Causing an image of Mahā Mahindo to be made, and conveying it to the edifice (the Ambama'lako) in which his body had been burnt, in order that he might celebrate a great festival there; and that he might, also, promulgate the contents of the + *Dipawanso, distributing a thousand pieces, he caused it to be read aloud thoroughly.*"

As a specimen of the style in which a subsequent portion of the Mahāwanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the Retnāwali, and the professor's preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1123, and that its principal Ceylonese historical characters are "Retnāwali" and "her father Wikramabāhu, king of Sinhala." Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been retained‡ it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikramabāhu, § who was Retnāwali's brother, being given to her father, whose name was Wijayabāhu, who reigned from A. D. 1071 to A. D. 1126; and of Vatsa's solicitation of Retnāwali proving unsuccessful according to the Mahāwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

* Vide p. 102 for the construction of this pariweño.

‡ Appendix A. D. 1071; A. D. 1614 p. 38.

+ Another title of this work.

§ Appendix A. D. 1127; A. D. 1670 p. 48.

as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Retnāwali, and the return of the embassy to the court of the Kōsambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavadata, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnāwali "sister," I may suggest, that the term "*mātulo*," in Pāli, or its equivalent in Sanscrit, applies equally to "a maternal ncle" "the husband of a paternal aunt," and to a "father in law;" and that there is no term to express the relationship of "*cousin*." The daughter of a maternal aunt would be called "*sister*." I should hence venture to infer, that Wijayabāhu was Vasavadata's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rāja of Ujēni," would, as well as Tilokasundari, the wife of Wijayabāhu, be princesses of the Kālinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rājas of western India and Kālinga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientlists, who derive their information connected with buddhism entirely from Pāli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by, a portion at least of, the inhabitants of the Hīmalāyan regions.

According to that sketch the buddhistical creed recognises but one *Smyambhu*; designates the Buddhos to be "*manusiya*" and "*dhyāni* Buddhos;" the former inferior to the latter, and both subordinate or inferior to the *Smyambhu*; defines a "*Tathāgata*" to signify a being who has already attained "*nibbuti*," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradistinguished from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddho is a *Smyambhu*,—the self-created, self-existent, supreme and uncontrolled author of the system, to reveal and establish which he attained buddhohood: "*manushi*" and "*dhyāni* Buddhos" are terms unknown in the Pāli scriptures: the order and ordination of priests are institutions prominently set forth in Gōtamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the *Mahāwanso* is; and "*Tathāgata*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbuti*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathāgata*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the *Bengal Asiatic Journal* of August, 1834, he says:

The word "*tatha/gata*" is reduced to its elements, and explained in three ways: 1st thus gone; which means, gone in such a manner that he (the *tatha/gata*) will never appear again; births having been closed by the attainment of perfection. 2nd thus got or obtained: which is to say (renewal of births) obtained, degree by degree, in the manner described in the *Buddha*

scriptures, and by observance of the precepts therein laid down. And thus gone, that is, gone as it (birth) came; the pyrrhonic interpretation of those who hold that doubt is the end, as well as beginning, of wisdom; and that *that* which causes birth, causes likewise the ultimate cessation of them, whether that 'final close' be conscious immortality or virtual nothingness. Thus the epithet *tathāgata*, so far from meaning 'come' (*avenu*), and implying incarnation, as Remusat supposed, signifies the direct contrary, or 'gone for ever', and expressly announces the impossibility of incarnation, and this according to all the schools, sceptical, theistic, and atheistic.

I shall not, I suppose, be again asked for the incarnations of the *tathāgatas*. * Nor, I fancy, will any philosophical persecutor of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'jofaité' of the Buddhist *avata'ra*, such as they really are. To my mind they belong to the very same category of mythological shadows with the jofaité of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers "to keep a steady eye upon the 'authoritative assertion of the old scriptures, that Śākya is the 7th and last of the Buddhas." †

P. 8.—Whether Remusat's '*avenu*' ‡ be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word *tathāgata*; because *tathāgata* is designed expressly to announce that all reiteration and contingency whatever is barred with respect of the beings so designated. They cannot come; nor can any thing come to pass affecting them.

* To the question, "What is the *tathāgata*?" the most holy of Buddhist scriptures returneth for answer, "It does not come again."

† Asiatic Researches, vol. xvi p. 443.

‡ *Avenu*, signifies quod evenit, contigit, that which hath happened.—(Dictionnaire de Trevoux.) *Tathāgata*—*tatha* thus (what really is), *gata* (known, obtained).—Wilson's Sans. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Able Remusat's definition of that term by rendering it "*avenu*" is also perfectly correct according to the Pāli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that Śākya so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddha.

Taken from the *Sumaṅgala-sūtra* Attakatha', on the *Brahmajāla Sutta*, which is the first discourse in the *Digha-nikāya* of the *Sutta-piṭaka*.

"Of the word *Tathāgata*. I (proceed to) give the meaning of the appellation *Tathāgata* which was adopted by Buddha himself. Bhagavaṇ is *Tathāgata* from eight circumstances. *Tathā āgata*, he who had come in the same manner (as the other Buddhas) is *Tathāgata*. *Tathā gata*, he who had gone in like manner, is *Tathāgata*. *Tathālakṣhaṇan āgati*, he who appeared in the same (glorious) form, is *Tathāgata*. *Tathā dharmā pāṭhuvato, abhivruddho*, he who had, in like manner, acquired a perfect knowledge of, and revealed, the dharmas, is *Tathāgata*. *Tathā dassiṭṭho*, as he, in like manner, saw, or was inspired, he is *Tathāgata*. *Tathā vedhiṭṭho*, as he was similarly gifted in language, he is *Tathāgata*. *Tathā idhiṭṭho*, as he was similarly gifted in works, he is *Tathāgata*. *Abhāvaṇatthāna*, from his having converted (the universe to the recognition of his religion) he is *Tathāgata*."

The following are extracts from different sections of the *Pitakataṇṇa*, showing that Gotama Buddha designated himself *Tathāgata* in his discourses. Buddha invariably speaks in the third person in the *Pitakataṇṇa*.

In the *Lakkhaṇasutta* in the *Digha-nikāya*. "Bhikkhus! thus *Tathāgata*, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c."

In the *Dakkhiṇawibhaṅgasutta* in the *Majjhimanikāya*. "Ananda! the offerings made in common to the assembled priesthood are seven. The offering that is made in the presence of Buddha to both classes (priests and priestesses) is the first of (all) offerings made in common. After *Tathāgata* has attained parinibbati, (similar) offerings will continue to be made to both classes of the priesthood.

In the *Dhammachakkaṇṇapavattanasutta* in the *Sanyutta-nikāya* (Buddha's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the *Mahāvamsa*). "Bhikkhus! without adopting either of these extremes, by *Tathāgata*, an intermediate course has been discovered, &c."

In the *Weraṅgutta* in the *Anguttara-nikāya* "Brahman" the repose of *Tathāgata*, in another (mortal) womb, his reappearance by any other birth in this world, is at an end :—like the tree uprooted by the root, like the palmyra lopt (of its head), the principle of (or liability to) regeneration is overcome, the state of exemption from future reproduction has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version ; defining the age in which they were compiled ; ascertaining the extent of their accordance with the Pāli version ; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that "Pāli" is synonymous with *Māgadhi*, the language of the land in which buddhism, as promulgated by Śākya or Gūtamo, had its origin ; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority ; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Pāli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures ; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Pāli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Csoma de Koro's summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct editions of the buddhistical scriptures, as they are embodied in the Pāli version ; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Pāli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Pāli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text ; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the *Mahāwanso*, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Pāli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to, for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Pāli sources. In further pursuit of the objects I had in view, I undertook the study of Pāli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Pāli is, was a great drawback; and the absence of Pāli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Pāli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their *Journal* of December last) I ought not to entertain any *now* as to those of the Mahāwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of Mons. Burnouf, on the translation of the Mahāwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the *Tikā* to the Mahāwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Mahāwanso. Although deprived of the aid of a Tiká (which I have already explained extends only to the reign of Mahaséno) the narrative contained in the ensuing chapters of the Mahāwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Mahāwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurádhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Páli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit; punctuating the sentences; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses; and those additions (as will be suggested by the passages themselves) are either derived from the Tiká, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Páli in the Singhalese character, as well as a Glossary are appended to this volume.

APPENDIX.

A

REVISED CHRONOLOGICAL TABLE

OF THE

SOVEREIGNS OF CEYLON.

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834.

The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.	B.C.			
	Y.	M.	D.	
543	0	0	0	The landing of Wejaya, in the year of Buddha's death.
307	236	0	0	The arrival of the mission sent by Dharmasoka, emperor of Dambodiva, to establish Buddhism in Ceylon, in the first year of Dovenipeetissa's reign.
104	539	9	10	The deposition of Walagambahu in the 5th month of his reign, and the conquest of Ceylon by the Malabars.
90	453	10	10	This is the date at which, according to the <i>MAHAWANNA</i> , Walagambahu, on his restoration, founded Abhayagiri, being in the 217th year, 10th month and 10th day after buddhism was orally promulgated by the mission sent by Dharmasoka. But, according to Singhalese authority, it is the date at which the doctrines of Buddhism were first reduced to writing in Ceylon, while Walagambahu was still a disguised fugitive. In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign,—which, however, in this uncertainty, as to the event to which this date is applicable, I have not attempted to rectify.
A. D.				
200	782	4	10	The date of the origin of the Wytuliya heresy, which occurred in the first year of the reign of Waiwahara Tissa. The anachronism up to this period is consequently 6 years; and this error is adjusted accordingly.
252	795	0	0	The date of a revival of the Wytuliya heresy in the 4th year of the reign of Golu Abha. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism.
275	818	0	0	Accession of Mahasen—
301	844	9	20	Death of Mahasen—
545	1088	0	0	—anachronism 4 years—adjusted.
				The date of another revival of the Wytuliya heresy, in the 12th year of the reign of Ambahaima Sala Maiwan—
838	1381	0	0	—anachronism 1 year, 6 months—adjusted.
				The date of the origin of the Wijñwadiya heresy, in the reign of Mitwella Sen, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1153	1696	0	0	The accession of Priskramabahu 1st; error 6 years—adjusted.
1200	1743	0	0	The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dambulla rock.
1266	1809	0	0	The accession of Pandita Priskrama Bahu 3rd—error 7 years—adjusted.
1847	1890	0	6	The accession of Bhuwaneka Bahu 4th—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

SOVEREIGNS OF CEYLON.

No.	Name	Capital.	Accession.				Relationship of each succeeding Sovereign.
			B. C.	Bud.	Y.	M. D.	
1	Wejaya	Tamanawuwa	543	1	38	0 0	The founder of the Wejayan dynasty
2	Upatissa 1st	Upatissanuwera	505	38	1	0 0	Minister—regent
3	Panduwāsa	ditto	504	39	30	0 0	Paternal nephew of Wejaya
	Rāma	Rāmagama					} Brothers-in-law
	Rahena	Rahena					
	Diggaṇa	Diggamadulla					
	Uruweḷli	Mahawelligama					
	Anurādha	Anurādhapura					
	Wijitta	Wijitapura					} Brothers-in-law
4	Abhaya	Upatissanuwera	474	69	20	0 0	Son of Panduwāsa—dethroned
	Interregnum						
			454	89	17	0 0	
5	Pandukabhaya	Anurādhapura	437	106	70	0 0	Maternal grandson of Panduwāsa
6	Mutaswa	ditto	367	176	60	0 0	Paternal grandson
7	Devenipatiāsa	ditto	367	236	40	0 0	Second son
	Mahadga	Māgama					Brother
	Yasistissa	Kellania					Son
	Goḷābhaya	Māgama					Son
	Kellani-tissa	Kellania					Not specified
	Kūwan-tissa	Māgama					Son of Goḷābhaya
8	Uttiya	Anurādhapura	267	276	10	0 0	Fourth son of Mutaswa
9	Mahasiwa	ditto	257	286	10	0 0	Fifth ditto
10	Sumatasa	ditto	247	296	10	0 0	Sixth ditto put to death
11	Sēna and Guttika	ditto	237	306	22	0 0	Foreign usurpers—put to death
12	Asoka	ditto	215	328	10	0 0	Ninth son of Mutaswa—deposed
13	Elāla	ditto	205	338	44	0 0	Foreign usurper—killed in battle
14	Duttugamunu	ditto	161	382	24	0 0	Son of Kūwan-tissa
15	Saidasissa	ditto	137	406	18	0 0	Brother
16	Tūl or Thullatharaka	ditto	119	424	0	1 10	Younger son—deposed
17	Laiminitissa 1st or Lajjitissa	ditto	119	424	9	8 0	Elder brother
18	Kalana or Khalitānaga	ditto	109	434	6	0 0	Brother—put to death
19	Walagambahu 1st or Wattagāmini	ditto	104	439	0	3 0	Brother—deposed
	Pulabattā	ditto	103	440	3	0 0	
	Bāyha	ditto	100	443	2	0 0	
20	Parayamāra	ditto	98	445	7	0 0	} 14 7—Foreign usurpers—successively deposed and put to death
	Pelliyamāra	ditto	91	452	0	7 0	
	Diabha	ditto	90	453	2	0 0	
21	Walagambahu 1st	ditto	88	455	12	5 0	Reconquered the kingdom
22	Mahadāsittasa or Mahabala	ditto	76	467	14	0 0	Son
23	Chora Naga	ditto	62	481	12	0 0	Son—put to death
24	Kudā Tissa	ditto	50	493	3	0 0	Son—poisoned by his wife
25	Anula	ditto	47	496	5	4 0	Widow
26	Makalan-tissa or Kallakānni Tissa	ditto	41	502	22	0 0	Second son of Kudāsissa
27	Batiyāsasa 1st or Batikabhaya	ditto	19	524	28	0 0	Son

No	Name.	Capital	Accession.		Reign		Relationship of each succeeding	
			A. D.	Bad.	Y.	M.	D.	Sovereign
28	Maha Dailiya Ma'as or Da'thaka	Aura'dhapur	9	552	12	0	0	Brother
29	Addagimunu or Amanda Ga'mini	ditto	21	564	9	8	0	Son—put to death
30	Kinshiridala or Kanija'ai Tiso	ditto	30	573	3	0	0	Brother
31	Kuda' Abha' or Chula'baya	ditto	33	576	1	0	0	Son
32	Singhawalli or Siwalli	ditto	34	577	0	4	0	Sister—put to death
33	Interregnum	ditto	35	578	3	0	0	
34	Ellun or Ila Na'ga	ditto	38	581	6	0	0	Maternal nephew of Addagimunu
35	Sanda Muhana or Chanda Mukha							
	Siwa	ditto	44	587	8	7	0	Son
35	Yana Silo or Yata'takatiwa	ditto	52	595	7	8	0	Brother—put to death
36	Sobha	ditto	60	603	6	0	0	Usurper—put to death
37	Wahapp or Wasabha	ditto	66	609	44	0	0	Descendant of Laiminitia
38	Waknas or Wanka Na'aka	ditto	110	653	3	0	0	Son
39	Gaja'ba'bu Ist or Ga'miai	ditto	113	656	12	0	0	Son
40	Mahaluma'as or Mallaka Na'ga	ditto	125	668	6	0	0	Maternal cousin
41	Ba'tiya Tiso 2d or Ba'tika Tiso	ditto	131	674	24	0	0	Son
42	Chula Tiso or Kasitthiwa	ditto	155	698	18	0	0	Brother
43	Kuhuna or Chudda Na'ga	ditto	173	716	10	0	0	Son—murdered
44	Kudana'as or Kuda Na'ga	ditto	183	726	1	0	0	Nephew—deposed
45	Kuda Sirina' or Siri Naga Ist	ditto	184	727	19	0	0	Brother-in-law
46	Waiwahairatissa or Wairatissa	ditto	209	752	22	0	0	Son—murdered: error 6 years
47	Abha' Sen or Abha' Tiso	ditto	231	774	8	0	0	Brother
48	Siri Na'ga 2d	ditto	239	782	2	0	0	Son
49	Waja Inda or Wejaya 2d	ditto	241	784	1	0	0	Son—put to death
50	Sangutissa Ist	ditto	242	785	4	0	0	Descendant of Laiminitia—poisoned
51	Dahama Sirisanga Bo or Sirisanga							
	Bodhi Ist	ditto	246	789	2	0	0	Do Do deposed
52	Golu Abha', Gotha'baya or Meghawarna Abhaya	ditto	248	791	13	0	0	Do Do
53	Makala Detu Tiso Ist	ditto	261	804	16	0	0	Son
54	Maha Sen	ditto	275	818	27	0	0	Brother: error 4 years
55	Kiteiri Maiwan Ist or Kirtiseri							
	Meghawarna	ditto	302	845	28	0	0	Son
56	Detu Tiso 2d	ditto	330	873	9	0	0	Brother
57	Bujas or Budha Da'as	ditto	339	882	29	0	0	Son
58	Upatisa 2d	ditto	368	911	42	0	0	Son
59	Maha Na'ma	ditto	410	953	22	0	0	Brother
60	Senghot or Bothi Bena	ditto	432	975	0	0	1	Son—poisoned
61	Laimini Tiso 2d or Chatagn'haka	ditto	432	975	1	0	0	Descendant of Laiminitia
62	Mitta Sena or Karasena	ditto	433	976	1	0	0	Not specified—put to death
	Pandu	ditto	434	977	5	0	0	24. 9—Foreign usurpers
	Pirinda Kuda	ditto	439	982	16	0	0	
	Khudda Pa'rinda	ditto	455	998	0	2	0	
	Datthiya	ditto	455	998	3	0	0	
	Pitthiya	ditto	458	1001	0	7	0	
64	Dasenkelleya or Dhata Bena	ditto	459	1002	18	0	0	Descendant of the original royal family—put to death
65	Sigiri Kusumba or Kasyapa Ist.	Sigiri Galla Nuwen	477	1020	18	0	0	Son—committed suicide

No.	Name.	Capital.	Accession. A. D. Bud.	Reign. Y. M. D.	Relationship of each succeeding Sovereign.
66	Mugalla's 1st.	Anuridhapura	495 1038	18 0 0	Brother
67	Kuma's Da's or Kuma's Dha'u Sēna	ditto	513 1056	9 0 0	Son—immolated himself
68	Kiri Sēna	ditto	522 1065	9 0 0	Son—murdered
69	Maidi Siwa or Siwaka	ditto	531 1074	0 0 25	Maternal uncle—murdered
70	Laimini U'pa'sia 3d	ditto	531 1074	1 6 0	Brother-in-law
71	Amabhera Salamaivan or Sila'ka's	ditto	534 1077	13 0 0	Son-in-law : error 1 year 6 months
72	Da'pula 1st or Da'tha'pa Bhodhi	ditto	547 1090	0 6 6	Second Son—committed suicide
73	Dalamagan or Mugalla's 2d	ditto	547 1090	20 0 0	Elder brother
74	Kula Kitiiri Maiwan 1st or Kitiiri Megha wana	ditto	567 1110	19 0 0	Son—put to death
75	Benevi or Maha Na'ga	ditto	586 1129	3 0 0	Descendant of the Oka'ka branch
76	Aggabodhi 1st or Akko	ditto	589 1132	34 2 0	Maternal nephew
77	Aggabodhi 2d or Sula Akko	ditto	623 1166	10 0 0	Son-in-law
78	Sanghatissa	ditto	633 1176	0 2 0	Brother—decapitated
79	Bana Mugalan or Laimini Bana'ya	ditto	633 1176	6 0 0	Usurper—put to death
80	Abbasiga'haka or Asiga'haka	ditto	639 1182	9 0 0	Maternal grandson
81	Siri Sangabo 2d	ditto	648 1191	0 6 0	Son—deposed
82	Kalana Detassia or Laimini Ka- tunya	Dewunuwera or Dondara	648 1191	0 5 0	Descendant of Laiminitissa—com- mitted suicide
	Siri Sangabo 2d	Anuridhapura	649 1192	16 0 0	Restored, and again deposed
83	Dalaputissia 1st or Dhatthapattisa	ditto	665 1208	12 0 0	Laimini branch—killed in battle
84	Paisula Kasumba or Ka'eyapa 2d	ditto	677 1220	9 0 0	Brother of Sirinagabo
85	Dapula 2d	ditto	686 1229	7 0 0	Oka'ka branch—deposed
86	Dalaputissia 2d or Hattha-Dattho- pattisa	ditto	693 1236	9 0 0	Son of Dalaputissia 1st
87	Paisula Siri Sangs Bo 3d or Ag- gabodhi	ditto	702 1245	16 0 0	Brother
88	Walpitti Wasidata or Dantana'ma	ditto	718 1261	2 0 0	Oka'ka branch
89	Honunaru Riandalu or Hattha- de'tha	ditto	720 1263	0 6 0	Original royal family—decapitated
90	Mahalaipa'na or Ma'awamuna	ditto	720 1263	6 0 0	Do. Do. Do
91	Ka'eyappa 3d or Kasumba	ditto	726 1269	3 0 0	Son
92	Aggabodhi 3d or Akko	ditto	729 1272	40 0 0	Nephev
93	Aggabodhi 4th or Kuda' Akko	Pollonnaruwa	769 1312	6 0 0	Son
94	Mihindu 1st or Salamaivan	ditto	775 1318	20 0 0	Original royal family
95	Dappula 2d	ditto	795 1338	5 0 0	Son
96	Mihindu 2d or Dharmika-Sila'- maiga	ditto	800 1343	4 0 0	Son
97	Aggabodhi 5th or Akko	ditto	804 1347	11 0 0	Brother
98	Dappula 3d or Kuda' Dappula	ditto	815 1358	16 0 0	Son
99	Aggabodhi 6th	ditto	831 1374	3 0 0	Cousin
100	Miswella Sen or Sila'maiga	ditto	838 1381	20 0 0	Son : error 4 years
101	Ka'eyappa 4th or Ma'ganyin Sena or Mihindu	ditto	858 1401	33 0 0	Grandson
102	U'daya 1st	ditto	891 1434	35 0 0	Brother
103	U'daya 2d	ditto	926 1469	11 0 0	Son
104	Ka'eyappa 5th	ditto	937 1480	17 0 0	Nephew and son-in-law
105	Ka'eyappa 6th	ditto	954 1497	10 0 0	Son-in-law

No	Name.	Capital.	Accession.			Reign	Relationship of each succeeding Sovereign
			A. D.	Bud.	Y. M. D.		
106	Dappula 4th	-	-	964	1507	0 7 0	Son
107	Dappula 5th	-	-	964	1507	10 0 0	Not specified
108	Udaya 3rd	-	-	974	2517	3 0 0	Brother
109	Sena 2d	-	-	977	1320	9 0 0	Not specified
110	Udaya 4th	-	-	986	1529	8 0 0	Do. Do.
111	Sena 3d	-	-	994	1537	3 0 0	Do. Do.
112	Mihindu 3d	-	-	997	1540	16 0 0	Do. Do.
113	Sena 4th	-	-	1013	1556	16 0 0	Son—minor
114	Mihindu 4th	-	-	Anura'dhapura	1023	1566	36 0 0
	Interregnum	-	-	Polonnaruwa	1059	1602	12 0 0
	Maha Lai or Maha Lāia Kirti	-	-	Rohona			
	Wikrama Pāṇḍi	-	-	Kalutette			
	Jagat Pāṇḍi or Jagati Pāṇḍi	-	-	Rohona			
	Prākrama Pāṇḍi or Prākrama						
	Bāhu	-	-	ditto			
	Lokasimha	-	-	Kācheragama			

* Brother—ascended the throne at Anura'dhapura—the foreign population settled in the island had increased to such an extent, that they had gained the ascendancy over the native inhabitants, and the king had lost his authority over both.—In the tenth year of his reign, he was besieged in his palace.—He escaped in disguise to Rohona, and fortified himself at Ambagalla, where his son Ka'siyappa was born: he thereafter removed to Kappagolla-nuwera. The Solleas invaded the island 25 years after the king's flight from the capital, which they occupied; and following him into Rohona, captured him and the queen, whom, with the regalia, they transferred to Solleas—a Solleas vice-roy administered the government, making Polonnaruwa his capital.—The king died in the 12th year of his captivity.

The island was governed by the Solleas vice-roy, during the king's captivity. An army of 10,000 men was sent from Solleas to assist the vice-roy in subduing Rohona and capturing prince Ka'siyappa, but he was defeated.—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Ba'hu, and was making great preparations to expel the Solleas, when he died.

The relationship of these kings to each other, or to preceding rulers is not always stated.—During the whole of this period which comprises the Interregnum in Pāṇṇee, the country was in a state of complete anarchy, owing to the constant invasions and usurpation of the mainabara. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatched from, each predecessor.—At the termination of Prākrama Pāṇḍi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokasimha.

The minister—a descendant of Māna

* Vide Introduction for the reason for the insertion of these details.

No	Name	Capital	Accession		Reign		Relationship of each succeeding Sovereign.
			A	D	Re	Y	
115	Wejyabahu 1st or } Sriyambho 4th }	Pollonnaruwa	1071	1614	35	0	0
116	Jayabahu 1st	ditto	1126	1669	1	0	0
117	Wikramabahu 1st	ditto					
118	Gajabahu 2d	Pollonnaruwa	1127	1670	20	0	0
	Sriyallaba or Kiti- siri Maitan	Rohona					

Non.—He was proclaimed in his infancy, on the demise of his father Wikraman Bahu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty, which aid was afforded. In the mean time, Kasatappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Solleians, made the natives flock to the standard of Wejyabahu, who thereupon proclaimed war against the Solleians. After a protracted and desultory warfare, a general action was fought under the walls of Pollonnaruwa.—The Solleians being defeated, threw themselves into the town, which was carried by storm, after a siege of six weeks, and given up to the sword. The king's authority was soon recognized over the whole island, after the capture of the capital; and the fame of his actions extended over all Pundradiva. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Arunadha, king of Aracan.—At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the Buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other.—The Solleian army embarked first, and landed at Mantette where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wirabahu expelled the Solleians from the island.—In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat.—The king then turned his attention to internal improvements: he formed and repaired many tanks and temples, and restored the Mainnuira canal, which had been destroyed during the Solleian interregnum.—He survived his martial son, Wirabahu, but left other children.

Brother.—He was opposed by Wikramabahu, a younger son of the late king, which led to great internal commotions, in which Malabarana and Gajabahu, the grandsons, and Sriyallaba, the brother, of the late king took part.—They were subsequently reconciled, each retaining the portion of the island, he then held, in which he exercised an imperfect authority.—Wikramabahu's capital was Pollonnaruwa, he adopted Priakrama,* the son of Malabarana. On his demise, Gajabahu took possession of the capital, and bestowed his daughter on Priakrama. The said Priakrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people.—These princes subsequently disagreed among themselves, and Priakrama openly aimed at the sovereignty.—He first drove Gajabahu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajabahu. The priests then interfered and mediated between them. They met Gajabahu at Mandahigiri whare,

* Ratanawati's son whose fame and greatness are predicted in the 59 "chap." which is inserted in the appendix

No.	Name	Capital	Accession. Reign. A. D. B. C. Y. M. D.	Relationship of each succeeding Sovereign.
119	Prākrama Ba'lin I-1	Polonnaruwa	1132 1846 33 0 0	<p>also consented to resign the sovereignty to Pākrama, and caused that abdication to be engraven on a rock near that temple. He retired to the "River-city" where he died in the 20th year of his reign. It is not defined from what date his reign commenced; if reckoned from the demise of Wejyabahu, the error in the chronology is six years.</p> <p>Crowned king of Pāhiti, at Polonnaruwa, in 1696, on the abdication of Gaḍa'ba'na.—He immediately took the field in person to reduce the provincial chiefs to subjection. His father, who was similarly engaged in Rohana, effected his object first, and sent his minister Mihindu to invade Pāhiti.—In the absence of Prākrama with his army in the northern districts, both Polonnaruwa and Anura'dhapura fell into the hands of Ma'abharana. A tussle ensued, which terminated in the father being compelled to renounce the Mahawelliganga.—On his death bed, by the advice of his ministers and the priests, he forgave his son, sent for him, and caused him to be crowned king of Rohana. The king returned to his capital, and reduced the whole island to complete subjection: re-established the ordinances of buddhism, built a rampart round the city, a palace seven stories high, and two edifices of five stories, for priests and deities, formed the garden Manda-Uḍya'na, and erected in it the coronation hall of three stories, and built a temple for the Dalada relic. He married, secondly, a daughter of Kitsiri Māiwan, and she built the Rankot da'gola. At this period the greater streets of Polonnaruwa extended seven gows, and the lesser streets four gows, from the town, through its suburbs.—He sent a minister to Anura'dhapura, to repair the neglected edifices and tanks near that city.</p> <p>In the 14th year of his reign, the chiefs of Rohana revolted, and were subdued by the minister, after a protracted struggle, which occasioned a great destruction of lives and property.—A severe struggle was made among the mountebanks, by insinuating, belauding, and other executions.—The minister remained in that part of the island, and founded the new Mhanna'gapura at Gintotta.</p> <p>The king of Cambodia and Arramana had committed many acts of violence on Singhalese subjects—he had plundered some merchants trading in elephants—had inflicted indignities on the Singhalese ambassador, whom he banished to the Malayan peninsula, maimed and mutilated—he had intercepted ships conveying some princesses from Ceylon to the continent. —In the 16th year of his reign, to avenge these insults, the king "equipped in five months several hundred vessels," which sailed from the port of Pallawattotte, on the same day, with an army on board, commanded by Tennila Adikaram, fully provisioned and provided for 12 months. The expedition landed in Arramana, vanquished the enemy, and obtained full satisfaction.</p> <p>The king next turned his attention to the chastisement of Kulasaikera, king of Pa'nda, for the countenance and aid he had always afforded to all invaders of Ceylon. A powerful army was sent, under the command of the minister Lankana'tha, which subdued Rammiswaram, and the six neighbouring provinces, drove the king from his capital, and placed his son Wirapanda on the throne. The names of all the chiefs, who opposed or submitted to the invading army, are given. Kulasaikera made three attempts to recover his kingdom, with the aid of the king of Soloes.—Being defeated in all, and seven gows of the territory of Soloes also being subdued, he surrendered himself, and made the required concessions. He was restored to his kingdom, and the conquered portion of Soloes was made a principality for Wirapanda.—Lankana'tha returned with a great booty, and received an extensive grant of land for his services.</p> <p>During the remainder of his reign, the most martial, enterprising, and glorious, in Singhalese history, the king occupied himself in internal improvements.—He repaired the religious and other public edifices at Polonnaruwa, Anura'dhapura, Sigiri and Wijittapura, and constructed others,—among them the Ranwelli da'gola at Kiripama, in Rohana, in the memory of his queen.—He cut many canals for the purpose of diverting rivers into the great tanks,—among them the Goda'vair canal, to divert the waters of the Kurungga into "the sea of Prākrama"; the Ka'inda canal, to conduct the waters of Mennarika lake to the northward; and the Javangga canal to conduct the waters of the Kala'wewa tank to Anura'dhapura.</p>

No.	Name.	Capital.	Accession.	Reign.	Relationship of each succeeding Sovereign.
120	Wejaya Ba'hu 2d	Pollonnaruwa	- 1186 1729	1 0 0	Nephew—murdered
121	Mahinda 5th or Kisser Kissa's	ditto	- 1187 1730	0 0 5	Usurper—put to death
122	Kirti Nisanga	ditto	- 1187 1730	0 0 0	A price of Ka'lings
123	Wiraba'hu	ditto	- 1196 1739	0 0 1	Son—put to death
123	Wikramaba'hu 2d	ditto	- 1196 1739	0 3 0	Brother of Kirti Nisanga—put to death
124	Chondakanga	ditto	- 1196 1739	0 9 0	Nephew—deposed
125	Lilawati	ditto	- 1197 1740	3 0 0	Widow of Pra'kramaba'hu—deposed
126	Ba'haamalawa	ditto	- 1200 1743	2 0 0	Oka'la branch—deposed
127	Kalyanawati	ditto	- 1202 1745	6 0 0	Sister of Kirti Nisanga
128	Dharma'soka	ditto	- 1208 1751	1 0 0	Not specified—a minor
129	Nayana or Nikanga	ditto	- 1209 1752	0 0 17	Minister—put to death
130	Lilawati	ditto	- 1209 1752	1 0 0	Restored, and again deposed
130	Lokaswara 1st	ditto	- 1210 1753	0 9 0	Usurper—deposed
130	Lilawati	ditto	- 1211 1754	0 7 0	Again restored and deposed a third time
131	Pandi Prikruma Bihu 2d	ditto	- 1211 1754	3 0 0	Usurper—deposed
132	Ma'gha	ditto	- 1214 1757	21 0 0	Foreign usurper
133	Wejaya Ba'hu 3d	Dambadeniya	- 1235 1778	24 0 0	Descendant of Sirimangabo 1st
134	Kalika's Sabhita Saagwajaya or Pandita Pra'kruma Ba'hu 3d	ditto	- 1266 1809	35 0 0	Son: error 7 years
135	Bonst Wejaya Ba'hu 4th	Pollonnaruwa	- 1301 1844	2 0 0	Son
135	Bhuvaneka Bhatta	Yapahu or Subhapahatte			
136	Bhuvaneka Ba'hu 1st	ditto	- 1303 1846	11 0 0	Brother
137	Pra'kruma Ba'hu 3d	Pollonnaruwa	- 1314 1857	5 0 0	Son of Bonst Wejaya Ba'hu
138	Bhuvaneka Ba'hu 2d	Kurunegalla or Hastinapuram	- 1319 1862	not stated	Son of Bhuvanekaba'hu
139	Pandita Pra'kruma Bahoo 4th	ditto		do.	Not specified
140	Wanny Bhuvaneka Ba'hu 3d	ditto		do.	
141	Wejaya Ba'hu 5th	ditto		do.	
142	Bhuvaneka Ba'hu 4th	Gampola or Ganga's siripura	- 1347 1890	14 0 0	
143	Pra'kruma Ba'hu 5th	ditto	- 1361 1904	10 0 0	
144	Wikramaba'hu 3d	Partly at Kandy or Sengadagalla Nuwara	- 1371 1914	7 0 0	Cousin
145	Bhuvaneka Ba'hu 5th	Gampola or Ganga's siripura	- 1378 1921	20 0 0	Not specified
146	Wejaya Ba'hu 5th or Wira Ba'hu	ditto	- 1398 1941	12 0 0	
147	Sri Pra'kruma Ba'hu 6th	Kotta or Jayawardanapura	- 1410 1953	52 0 0	
148	Jayaba'hu 2d	ditto	- 1462 2005	2 0 0	Maternal grandson—put to death
149	Bhuvaneka Ba'hu 6th	ditto	- 1464 2007	7 0 0	Not specified
150	Pandita Pra'kruma Ba'hu 7th	ditto	- 1471 2014	14 0 0	Adapted soo
151	Wira Pra'kruma Ba'hu 6th	ditto	- 1485 2028	20 0 0	Brother of Bhuvanekaba'hu 6th
152	Dharma Pra'kruma Ba'hu 9th	ditto	- 1505 2046	22 0 0	Son
153	Wejaya Ba'hu 7th	ditto	- 1527 2070	7 0 0	Brother—murdered

No.	Name.	Capital.	Accession.		Reign.		Relationship of each succeeding Sovereign.
			A. D.	Bud.	Y.	M.	D.
	<i>Jayaśrīa Bandāra</i>	<i>Gampola</i>	-	-	-	-	-
154	Bhuvaneka Ba'hu 7th	Kotta	1534	2077	8	0	0
	<i>Māyādanai</i>	<i>Sitāwaka</i>	-	-	-	-	-
	<i>Raggam Bandāra</i>	<i>Raggam</i>	-	-	-	-	-
	<i>Jayaśrīa Bandāra</i>	<i>Kandy</i>	-	-	-	-	-
155	Don Juan Dharmapala	Kotta	1542	2085	39	0	0
	<i>A Malabar</i>	<i>Vapahu</i>	-	-	-	-	-
	<i>Portuguese</i>	<i>Colombo</i>	-	-	-	-	-
	<i>Wādige Rāja</i>	<i>Paitinda Novera</i>	-	-	-	-	-
	<i>Rājasingha</i>	<i>Aśvādewelle</i>	-	-	-	-	-
	<i>Idirindī Suriya</i>	<i>Sreen Karles</i>	-	-	-	-	-
	<i>Wīkrama Bāhu</i>	<i>Kandy</i>	-	-	-	-	-
156	Ra'jasingha 1st	Sitāwaka	1581	2124	11	0	0
	<i>Jaya Suriya</i>	<i>Sitāwaka</i>	-	-	-	-	-
	<i>Wādige Rāja's queen</i>	<i>ditto</i>	-	-	-	-	-
157	Wimala Dharma	Kandy	1592	2135	12	0	0
158	Sena'ratana or Senarat	ditto	1604	2147	31	0	0
159	Ra'ja-singha 2d	ditto	1635	2178	50	0	0
	<i>Kundura-singha</i>	<i>Oucuh</i>	-	-	-	-	-
	<i>W'ijaya Pāla</i>	<i>Matella</i>	-	-	-	-	-
160	Wimala Dharma Suriya 2d	Kandy	1685	2228	22	0	0
161	Seiwira Pū'kema Narendrasingha or Kundasā'la	ditto	1707	2286	33	0	0
162	Sriwajaya Ra'jasingha or Hangu- ranketta	ditto	1739	2282	8	0	0
163	Kirtiri Ra'jasingha	ditto	1747	2290	34	0	0
164	Ra'ja'dhi Ra'jasingha	ditto	1781	2324	17	0	0
165	Sri Wickrama Ra'jasingha	ditto	1798	2341	16	0	0

[N. B.—The names printed in the above tables in *Italics*, are those of subordinate or contemporary princes.]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanámó, the author of the Mahiwaíso may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRÉNT'S TRANSLATION OF HERODOTUS: Clio 107 to 130.

Astyages the son of Uxarkes succeeded to the empire. He had a daughter, to whom he gave the name of Mandane. Astyages fancied in his sleep that he saw her discharge such a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision; but united her to a Persian, whose name was Cambyzes, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyzes, Astyges beheld another vision; he thought he saw a vine spring from his daughter's womb, and that vine cover the whole of Asia: when he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explainers of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confident in all matters; to him he spoke as follows: "Harpagus, I would have thee by no means neglect the business with which I now trust thee: do not deceive me, lest attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to thy house, and there destroy it; and then bury it in such manner as thou wilt think proper." The other replied: "Sire, hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee; I shall take care for the time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, so far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house; and at his arrival, related to his own wife the whole discourse, Astyages had held to him; whereupon the woman said to him: "What dost thou intend, then, to do now?" "Not according to the commands of Astyages," he replied; "not even were he more mad and wrathful than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many reasons; for the child is my own relation, and, moreover, Astyages is old, and without male issue; now should the empire at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain for me but the greatest danger? Nevertheless for my safety, that this infant should perish; but some one of Astyages' people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages' herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitredates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyna; in that of the Medes, Spaco, for the Medes call a bitch Spaco. The pastures where this herdman kept the cattle were at the foot of a range of mountains, northward of Ekatana, and towards

the black sea, for in that direction, in the neighbourhood of the Laspuree, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsman who was sent for having come accordingly with great diligence, Hargagus spoke to him thus: "Astyages commands thee to take this infant, and expose him on the most desert of the mountains, so that he may quickly perish: he ordered me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou contribute towards saving its life, thou shalt perish by the most cruel death: I am also commanded to see myself the child exposed."—The herdsman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account; the man being concerned for the delivery of his wife, and the woman being uneasy, as it was not usual for Hargagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Hargagus had sent for him in such haste. "Wife, said he, when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Hargagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground an infant, panting and weeping, adorned with gold, and a colored garment. When Hargagus saw me, he ordered me instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts; saying that it was Astyages himself who commanded me to do so, and threatening me with severe punishment if I did not obey; I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes; as I was likewise at the mourning that appeared in the house of Hargagus: but soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that he is in truth the son of Astyages's daughter, Mandane, and of Cambyzes son of Cyrus, and that Astyages commands that he be put to death. So now here he is." At the same time that the herdsman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shapen, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise: in as much as witnesses were to come from Hargagus to see that he had executed his orders; and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words: "Since then, I cannot prevail upon thee not to expose the child, I beseech thee to do in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters, nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life."—The herdsman, thinking that his wife spoke very much to the purpose, immediately did as she advised; the child that he had brought for the purpose of putting to death, he gave to his wife; and taking his own, which was dead, he placed it in the cradle in which he had brought the other; and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsman went to the city, leaving one of his hands to watch over it; and coming to the house of Hargagus, declared that he was ready to show the dead body of the child. Hargagus, therefore, sent the most trusty of his guards, and upon their report had the herdsman's child buried. Thus one was buried; but the other, known afterwards by the name of Cyrus, the herdsman's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was. He was, playing in the same village where the stalls were, amusing himself in the road with other lads of his own age; and the boys, in sport, accordingly elected to be king over them this youth, who commonly went by the name of the herdsman's son. He nominated some of them to be stewards of the buildings; others to be his guards; one of them to be the king's eye; to another he committed the office of bringing to him the petitions: thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artembares, a man of rank among the Medes, but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him, and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbefitting his rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known) but from the son of Astyages's herdsman. Artembares, inflamed with anger, instantly went into the presence of Astyages, taking his son

with him; he declared that he suffered indignant treatment: "Sir," said he, showing the boy's shoulders, "it is thus we are insulted by thy slave, the son of a herdsman."

Astages having heard, and seen, and wishing to avenge the boy for Artembares's sake, sent for the herdsman and his son. When they were both before him, Astages looked at the lad, and said to him, "what, then, bring the son of such a father. Hast thou had the audacity to treat with this indignity the son of this first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom he was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them; but this one refused to obey, and took an account of my commands, wherefore he received punishment. If thou art on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astages recognized him; for the features of his face seemed to resemble his own, his answer was noble, and the time of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembares, in order that taking the herdsman apart, he might examine him, he said: "Artembares, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembares; and the servants, by the orders of Astages, conducted Cyrus into the inner part of the palace. When the herdsman alone was left, Astages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astages told him that he had not taken good counsel, but wished to bring himself into great straits: at the same time that he pronounced those words, he beckoned to the guards to lay hold on him. The herdsman being taken to the rock, accordingly discovered the truth. Beginning there from the beginning, he disclosed all, speaking the truth; he next had recourse to supplications, and besought the king to forgive him. When the herdsman had confessed the truth, Astages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herdsman in the apartment, did not recur to falsehood, lest he should be refuted and convicted; he answered therefore: "Sire, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire, and, without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself; I consequently acted in the following manner: I sent for this herdsman, and delivered to him the infant, telling him that it was thy orders that it should be put to death: and so far, in saying that, I was not guilty of falsehood; for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it on the watch so long as it kept alive; threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands, and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive, I buried it. Thus, Sire, did matters happen in this business; and such was the fate of the child."

Harpagus, accordingly confessed the truth. And Astages, concealing the anger which possessed him at what had taken place, began by narrating again to Harpagus the whole affair, as he had himself heard it from the herdsman; and afterwards, when he had repeated the history to him, he ended by saying, "that the youth was still alive, and that he was pleased with what had happened." "Ere," said he, (these being his own words) "I grieved much at what had been done to the child; and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a favorable turn, do thou send thy son to the young new comer, and attend not thyself at supper, for I intend to offer sacrifice for the salvation of the boy, to those gods to whom that honor belongs."

Harpagus, when he had heard this discourse, adored the king, and, greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astages, when he had arrived, killed him and cutting him into bits of some of the flesh, and boiled the rest; and having it properly dressed, kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus approached; before the rest and Astages himself, tables were placed, spread abundantly with mutton; but in Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet; those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astages asked him whether he was at all pleased with the feast: and Harpagus declaring that he was extremely pleased, those who had it in charge,

brought the head of his son, covered up, together with the hands and feet, and standing before him, bade him uncover and take what he chose of them. Harpagus obeyed; and uncovering the basket, beheld the remains of his son. He was not however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of; the other replied, he was aware of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remnants of the flesh, and went home, intending, I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived and did not die first. The king replied to them in the following words: "The child exists and survives; and having been brought up in the country, the boys of the village constituted him their king, and he has completely done all the same as those that are in reality sovereigns, for he had nominated guards, and ushers, and ministers, and all the other officers. Now what does it appear to you these things portend?" The Magi answered: "Since the child survives, and has reigned without any premeditated design, do thou thence take courage, and be of good cheer; as he will not now reign a second time: for even some of the oracles have ended in a frivolous accomplishment, and dreams also in the end have tended to slight events." Astyages replied: "I myself also, Magi, am of the same opinion, that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him; nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied: "Sire, to us it is of great importance that thy government should be upheld; for if it devolves to this child, who is a Persian, it will then pass to another nation; and we, who are Medes, would become slaves, and be held in no account by the Persians, to whom we should be as foreigners; but while thou, who art our country man, remainest king, we ourselves rule in part, and receive high honors at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any cause for fear, we would communicate it well to thee; but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same; send this child away from before thy eyes to the country of the Persians, and to his parents."—When Astyages heard this, he was filled with joy; and calling Cyrus, he said to him: "My child, I had condemned thee on account of the vision of a vain dream, but by thy own fortune, thou survivest; depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee; when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsmen, Mitradates, and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyses, was received by his parents; and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them, saying, that he did not before know, but had much mistaken; that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escorts. He stated that he had been brought up by the wife of the herdsman; this woman he was constantly praising, and Cyno was the whole subject of his discourse: his parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at man's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance: for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages; but when he saw Cyrus growing up, he endeavored to make him his associate, comparing the sufferings of that young prince to his own. But, before this, the following measures had already been taken by him: as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some nets, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to paunch it with his own hands, and to let no one be present.

when he did so. These orders were accordingly executed; and Cyrus receiving the hark, ripped it up, and finding the letter which was contained in it, he took it and read. The letter said as follows: "Son of Cambyzes, the gods watch over thee; for otherwise never wouldst thou have had such good fortune. On thou now take vengeance on Astyages thy murderer; for, according to his intention, thou wouldst have perished, but through the gods and me thou survivest. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages, because I did not put thee to death, but delivered thee to the herdsman. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyages governs. Prevail on the Persians to rebel, and then march against the Medes; and whether I myself am named by Astyages to lead the army against thee, or any other chief men among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going in thy side, will do their endeavours to destroy Astyages. Be certain, then, that here at least all is prepared; do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following, as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians; then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bill." Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes; they were the following, on which all the rest of the Persians depend; to wit, the Pasargadæ, the Maraphii, the Maspii; of these the Pasargadæ are the principal, of which the Achaemenidæ, from whence spring the royal family of the Persæidæ, are a branch; the following likewise are others of the Persian tribes: the Panthiæsei, Derusæi, Garmæi, all of which are husbandmen; the rest of the tribes, namely, the Dai, Mardi, Dropici, Sagartii, are nomades. When all were come, bearing the above-mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadia, overrun with brambles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and beasts of his father, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes of meat. On the following day, when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer, disclosed the whole of his project, saying: "Men of Persia! thus is it with you: if you determine to obey me, these and very many sweets more are yours, without being exposed to any slavish toil; but, on the other hand, if you determine not to obey me, toils beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free: for, with regard to myself, it seems as if I were by divine providence born to place those advantages within your grasp; with regard to yourselves, I hold you not inferior to the men of Media, either in war or in any other respect. Things being thus, rescue yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer, that he should be with him, sooner than Astyages himself would wish. When Astyages heard this, he put all the Medes under arms; and, as if he had been left of his senses, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus embodied, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought; but of the rest, some passed over to the Persians, while the greater part acted designedly as cowards, and took to flight. The Median army being thus disgracefully routed, when Astyages was informed of it, he exclaimed, threatening: "Nay! Cyrus shall not exult, at least at so cheap a rate." Having said these words, he first impaled the interpreters of dreams among the Magi, who had persuaded him to send Cyrus away: he next put under arms all the Medes that were left in the city, both young and old, these he had out, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and lost all the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented himself before him, exulting over and jeering the captive, he said to him many very bitter things, but in particular, with regard to the repast at which the prince had frusted him on the flesh of his son, he asked him, "What he thought of his slavery, after having been a king?" The captive, casting a look upon him, asked in return whether he attributed to himself the action of Cyrus. Harpagus

replied, that, since it was he who had written to counsel it to Cyrus, the deed might justly be regarded as his own. Astyages then proved to him by his words, "that he was the most silly and iniquitous of men: the most silly, since, at least, if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself of becoming a sovereign: the most iniquitous, inasmuch as, on account of that repast, he had reduced the Medes to thralldom; for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians: whereas the Medes, who were not guilty of the injury he complained of, were now from masters made servants; while the Persians, who before were servants, were now made masters."

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power, and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Halys for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius; but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having then shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus born and educated, attained the throne; and as it has before been related by me, subsequently to those events, conquered Croesus, who first began injustice against him: and having subdued that prince, thus became master of the whole of Asia.

JUSTINUS. L. XV. C. 4.

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper: whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been compressed in the embraces of Apollo, that she had become pregnant, had received from the God as the price of her favors, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the afore-said impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

His first took Babylon, and then his force being augmented by victory, he conquered the Bactrians: subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the prefects whom he had nominated.

One Sandracottus was the author of that freedom: but as soon as he had become victorious he converted the name of liberty into slavery: for seizing the throne, he oppressed by his insolent sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Deity he had been propelled to supremacy. Far having been ordered by Alexander to be put to death for his insolence to that monarch, he sought to secure his safety by a precipitate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and licked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this omen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the prefects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness; and the latter, having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.

A statement of the contents of the Pāli Buddhistical scriptures, entitled the *PITAKATTAYA* ; or *THREE PITAKAS* ; specifying also the number of the Talipot leaves on which they are inscribed.

WINETAPITAKO

consists of the following sections.

1. *Parijitā*— 101 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2. *Pachīnaṇ*— 154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3. *Chūlavagga*— 196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4. *Mahāvagga*— 199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5. *Parieśārī*— 146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

ABHIDHAMMAPITAKO

consists of the following sections.

1. *Dhammasangani*— 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. *Vibhangaṇ*— 130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
3. *Katthavathu*— 151 leaves 9 lines 2 feet 1 inch long.
4. *Puggalaṇ*— 28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
5. *Dhātū*— 31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
6. *Yamakaṇ*— 131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7. *Paṭṭhanaṇ*— 170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

SUTTAPITAKO

consists of the following sections.

1. *Dīghanikāya*— 292 leaves of 8 lines each side, each leaf 1 foot 10 inches long.
2. *Majjhimanikāya*— 432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
3. *Saṃyuttanikāya*— 351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long.
4. *Anguttaranikāya*— 654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long.
5. *Khudakanikāya*— is composed of 15 books, viz.,
 - i. *Khudakapāṇā*— 4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character).
 - ii. *Dhammapadaṇ*— 15 leaves of 9 lines each side, each leaf 1 foot 8 inches long.
 - iii. *Uṭṭaraṇ*— 48 leaves of 9 lines each side, 3 feet.
 - iv. *Iti-uttaraṇ*— 31 leaves of 8 lines each side, each leaf 1 foot 9 inches long.
 - v. *Suttanipāṭaṇ*— 40 leaves of 9 lines each side, each leaf 2 feet.
 - vi. *Wimāśaravathu*— 158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long.
 - vii. *Piṭṭhavathu*— 142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
 - viii. *Thīrāṇḍikā*— 43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character).
 - ix. *Thīrāṇḍikā*— 110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long.
 - x. *Jāṭakaṇ*— The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves.
 - xi. *Niddāṇ*— not ascertained yet.
 - xii. *Pajjambhāsāṇ*— 220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long.
 - xiii. *Apadāṇḍikā*— 196 leaves of 10 lines on each side, each leaf 2 feet long.
 - xiv. *Buddhavaṇṇaṇ*— 37 leaves of 8 lines on each side, 2 feet long.
 - xv. *Chariyapitaka*— 10 leaves of 8 lines on each side, 3 feet long.

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the maritime provinces.

PROFESSOR WILSON'S NOTES ON THE MUDRA RÂKSHASA

It may not here be out of place to offer a few observations on the identification of CHANDRAGUPTA and SANDROCOTTUS. It is the only point on which we can rest with any thing like confidence in the history of the Hindus, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verifications and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRAGUPTA to be one with SANDROCOTTUS (*As. Res.* vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by *Somadeva*, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Frisht Kathâ*, in which the story of NANDA's murder occurs: the second is, in all probability, the play that follows, and which begins after CHANDRAGUPTA's elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAGUPTA is there told at considerable length, and with some accessions which can scarcely be considered authentic. He states also that the *Mudrâ Râkshasa* consists of two parts, of which one may be called the coronation of CHANDRAGUPTA, and the second his reconciliation with RÂKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purâna* and *Bhâgavat*, and in the *Frisht Kathâ*; but when he adds, that it is told in a lexicon called the *Kâmandaki* he has been led into error. The *Kâmandaki* is a work on *Niti*, or *Polity*, and does not contain the story of NANDA and CHANDRAGUPTA. The author merely alludes to it in an honorific verse, which he addresses to CHANAKYA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAGUPTA, and the circumstances of NANDA's death, as given in Colonel Wilford's account, are not alluded to in the play, the *Mudrâ Râkshasa*, from which the whole is professedly taken, but they agree generally with the *Frisht Kathâ* and with popular versions of the story. From some of these, perhaps, the king of *Vikaspalli*, *Chandra Dâs*, may have been derived, but he looks very like an amplification of *Justin's* account of the youthful adventures of *Sandrocottus*. The proceedings of CHANDRAGUPTA and CHANAKYA upon NANDA's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pundit, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of CHANDRAGUPTA (*As. Res.* vol. ix. p. 93), for he continues to quote the *Mudrâ Râkshasa* for various matters which it does not contain. Of these, the adventures of the king of *Vikaspalli*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhâgavat Purânas*, from a popular version of the narrative as it runs in the south of India, from the *Frisht Kathâ*,* and from the play, to give what appear to be the genuine circumstances of CHANDRAGUPTA's elevation to the throne of *Patalothra*.

A race of kings denominated *Saisudhgas*, from *Saisudha* the first of the dynasty, reigned in *Magadhâ*, or *Behar*: their capital was *Pataliputra*, and the last of them was named NANDA or MAHAPARMA NANDA. He was the son of a woman of the *Sûdra* caste, and was hence, agreeably to Hindu law, regarded as a *Sûdra* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the *Brâhmins*. He had by one wife eight sons, who with their father were known as the nine NANDAS; and, according to the popular tradition, he had by a wife of low extraction, called *Murâ*, another son named CHANDRAGUPTA.

* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purâna* has the story been found, although most of the principal works of this class have been carefully examined. (Note by Prof. W.)

This last circumstance is not stated in the *Purāṇa* nor *Vrihata Kathā*, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name *Maurys*, one of CHANDRAGUPTA'S denominations, which is explained by the commentator on the *Vishnu Purāṇa* to be a patronymic formative, signifying the son of *Murā*. It also appears from the play, that CHANDRAGUPTA was a member of the same family as NANDA, although it is not there stated that he was NANDA'S son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the insubordination of the Brahmins, who having effected the destruction of NANDA and his sons, raised CHANDRAGUPTA, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against *Mapathā*, containing amongst other troops, *Yavanas*, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and MALAVARTI, the invader, returned, baffled and humbled, to his own country. CHANDRAGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandrocottus* and CHANDRAGUPTA can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenæus, as first noticed by Wilford (*As. Res.* vol. v. p. 262.) and subsequently by Schlegel (*Indische Bibliothek*), writes the name, *Sandrocottus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Androcottus* of Plutarch, the difference is more apparent than real, the initial *an* being often dropped in Greek proper names.

This name is, however, not the only coincidence in the denomination that may be traced. We find in the play that CHANDRAGUPTA is often *Chandra* simply, or the moon, of which *Chandramas* is a synonyme; and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridæ*, whose power alarms the Macedonians, is there named *Xandrames*. The *Aggramen* of *Quintus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Vrihata*, and perhaps *Maurys*. The first unquestionably implies a man of the fourth or servile caste; the latter is said by Wilford to be explained, in the *Jāti Śrōta*, the offspring of a barber and a *Sūdra* woman, or of a barber and a female slave. (*As. Res.* vol. v. p. 285.) It is most usually stated, however, to mean the offspring of *Murā*, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford.* It is sufficient, however, to observe, that the term *Vrihata*, and frequent expressions in the drama, establish the inferior origin of CHANDRAGUPTA, a circumstance which is stated of the king of the *Gangaridæ* at the time of Alexander's invasion, by *Diodorus Siculus*, *Quintus Curtius*, and *Plutarch*.

According to the two former of these writers, *Xandrames*, or *Chandramas*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Sūdras*, and the character given to MAHAPADMA NANDA in the *Vishnu Purāṇa*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the private history of this monarch of the *Gangaridæ*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by *Plutarch* and *Justin*. We cannot, however, attach any credit to the marvellous part of the story

* Colonel Tod considers *Maurys* a probable interpolation for *Mori*, a branch of the *Prandāra* tribe of Rajputs, who in the eighth century occupied Chitore. He observes also, that *Chandragupta* in the *Purāṇa* is made a descendant of *Sehermag* of the *Takshak* tribe, of which last no other mention has been found, whilst instead of *Sehermag* the word is *Sisunaga*; and with respect to the fact of the princes belonging to the *Prandāra* tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references, which in all debatable points are indispensable.

See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also, *Account of Rājasthan*, p. 53.

as told by the latter, nor can we conceive that a mere adventurer, as he makes *Sandracoptus* to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA'S early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances, and misrepresented others. These defects, however, are very venial, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and *Sandracoptus*, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era, the Hindus were probably not scrupulous about whom they married; and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MALAYARETU, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of *Magadha* ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of, the north-western provinces, as there is no conjecturing any resemblance between the names of the *Mauvya* princes (*As. Res.* vol. ix. table) and the *Amitroekates* and *Sophagasenas*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with these elephants that were so highly prized by the successors of Alexander (Wilford, *As. Res.* vol. v. p. 266, and Schlegel, *Indische Bibliothek*), although, as shown by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing *Sandracoptus* as king of the nations which were situated along the Ganges, which were the *Gangarida* and *Prasii*—called, however, indifferently, but no doubt inaccurately, *Gargarida*, *Gandarida*, and *Gandarii*, and *Prasii*, *Parthasii*, and *Takresii*. The first name was probably of Greek origin, expressing, as *Raderus* and *Cellarus* justly observe, the situation of the nations in the neighbourhood of the Ganges; but in truth there was a nation called the *Gandhari* or *Gandarida* west of the Indus, whom the classical authors often confound with the *Gangetic* nations, as has been shown in another place. (*As. Res.* vol. xv.) The other appellation, which is most correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Prachi*, the eastern country, or *Prachya*, the people of the east, in which division of *Bharata Khanda*, or India, *Mithila*, the country opposite to *Behar*, and *Magadha* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu account are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally; the classical authors concur in making *Patalothra*, a city on the *Ganges*, the capital of *Sandracoptus*. Strabo, on the authority of Megasthenes, states that *Patalothra* is situated at the confluence of the *Ganges* and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erranobos*, which is a synonyme of the *Sone*. In the drama, one of the characters describes the trampling down of the banks of the *Sone*, as the army approaches to *Pataliputra*; and *Pataliputra*, also called *Kusumapura*, is the capital of CHANDRAGUPTA. There is little question that *Pataliputra* and *Patalothra* are the same, and in the uniform estimation of the Hindus, the former is the same with Patna. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the *Ganges* and the *Sone*, and the only argument, then, against the identity of the position, is the enumeration of the *Erranobos* and the *Sone* as distinct rivers by Arrian and Pliny: but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonyms for distinct appellations. *Bhujamahala*, as proposed by Wilford, and *Bhupalpur*, as maintained by Franklin, are both utterly untenable, and the further inquiries of the former had satisfied him of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Palibothra*, in which he had come over to the prevailing opinion, and shewn it to have been situated in the vicinity of Patna.*

It thus appears, that the Greek and Hindu writers concur in the name, in the *private history*, in the *political elevation*, and in the *nation and capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

1.

Puranic accounts of Chandragupta

The son of *Mahānandi*, born of a *Nādra* woman, a powerful prince named *Mahāpadma*, shall put an end to the *Kshetriya* rule, and from his time the kings will be mostly *Sūdras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhārgava*. He will have eight sons, *Sundhya* and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine *Nandas*, and after their disappearance the *Mauvyas* will reign in the *Kāśi* age. That Brahman will inaugurate CHANDRAGUPTA as king.—(*Bhāgavat*, 12th *Skandha*.)

Mahānandi will be the last of the ten *Saisundhya* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahānandi* or *Nanda*, named *Mahāpadma*, will be born from a *Sūdra* mother. He will be atrocious, and like another *Parasurāma* will end the *Kshetriya* race, as from him forwards the kings will be all *Sūdras*. He, *Mahāpadma*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Sundhya* and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until *Kautilya*, a Brahman, shall destroy the nine *Nandas*.

After their destruction the *Mauvyas* will possess the earth, *Kautilya* inaugurating CHANDRAGUPTA in the kingdom.—(*Vishnu Purāna*.)

The comment explains *Mauvya* thus:—so named from CHANDRAGUPTA, the first, who derived this name from his mother *Murd*, one of the wives of *NANDA*.

2.

Story of Nanda, as related by Vararuchi in the Prihat Katha.

I now returned from my sojourn in the snowy mountains, where by the favour of *Nira* I had acquired the *Pāṇinīya* grammar. This I communicated to my preceptor *Veraha*, as the fruit of my penance; and as he wished to learn a new system, I instructed him in that revealed by *Nidāmi Kumdra*. *Vyāsi*, and *Indradatta* then applied to *Veraha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at *Ayāthya*; I consented, and we set off.

When we arrived at the encampment we found every body in distress, *NANDA* being just dead. *Indradatta*, who was skilled in magic, said; "This event need not disconcert us: I will transfuse my vitality into the lifeless body of the king. Do you, *Vararuchi*, then solicit the money: I will grant it, and then resume my own person, of which do you, *Vyāsi*, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcass of the king.

The revival of *NANDA* caused universal rejoicing. The minister *Sakatāla* alone suspected something extraordinary in the resurrection. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinity, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcass of *Indradatta*, and burning it as directed, our old associate was

* *Asiatic Researches*, vol. xiv. p. 38

compelled to take up his abode permanently in the tement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Sudra*.

Yajuri having the sum destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call *Yogananda*. Before his departure, however, he recommended to the latter to get rid of *Sakatala*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince *CHANDRAGUPTA* to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, *Vararuchi*, his minister. *Yajuri* then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*.

A charge was now made against *Sakatala*, of having, under pretence of getting rid of dead carcasses, burnt a *Brahman* alive; and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakatala* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakatala*, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakatala* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upakosa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a *Brahman*, who was travelling from *Apodhya*, and had rested at my cell.

Sakatala brooding on his plan of revenge, observed one day a *Brahman* of mean appearance digging in a meadow, and asked him what he was doing there. *CHANAKYA*, the *Brahman*, replied: "I am rooting out this grass which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sradha*, which was to be celebrated next new moon at the palace. *CHANAKYA* arrived, anticipating the most respectful treatment; but *Yogananda* had been previously persuaded by *Sakatala* to assign precedence to another *Brahman*, *Subandha*, so that when *CHANAKYA* came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. *NANDA* ordered him to be turned out of the palace. *Sakatala* received him into his house, and persuading *CHANAKYA* that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. *CHANAKYA* thus protected, practised a magical rite, in which he was a proficient, and by which on the seventh day *NANDA* was deprived of life. *Sakatala* on the father's death effected the destruction of *Hiranyagupta*, his son, and raised *CHANDRAGUPTA*, the son of the genuine *NANDA*, to the throne. *CHANAKYA* became the prince's minister; and *Sakatala* having attained the only object of his existence, retired to end his days in the woods.

3

Story of *Nanda* and *Chandragupta*, by a Pandit of the Dekhin.

(From a Manuscript in the collection of the late Col. Mackenzie, Sanscrit, Telugu character.)

After invoking the benediction of *Ganesa* the writer proceeds: In the race of *Bharadwaja*, and the family of the hereditary counsellors of the *Bhojale* princes, was born the illustrious and noble minister *Bharaji*. He was succeeded by his son *Ganadhara* named *Adhvari* (a priest of the *Vajur Veda*), who continued to enjoy the confidence of the king, and was equal to *Vrihaspati* in understanding.

By his wife *Krishnamāyā*, *Ungandhara* had two sons, who were both employed by the *Raja*, *Sahaji*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrisimha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the elder was *Ananda Raja Adhvari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahaji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Tryambaka Adhvari*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy streama liberated his ancestors from the ocean of future existence.

He was solicited by *Naba*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sāhu* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Vidyādhara*, a glory of difficult attainment to *Vidyā*, *Naba*, *Mandakā*, and other kings.

The brother of the prince, *Sarabhoji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sāhu*, for the protection of piety, and rendering the people happy by his excellent qualities: the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chola* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhoji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaveri* (the *Sahyagiriya*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the foe of *Kāma* (*Kārtikeya*), as communicated by *Brahma* or *Nārada* to relieve his distress, and whatever learned man takes up his residence on the hill of *Sudāni* and worships *Shanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Sudāni*, enjoying the favour of *Giriṇa*, does *Tryambaka* reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Iṣvara*. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his bounties, having worshipped the lord of *Sri* (*Viṣṇu*), and acquitted himself of his debt to the Gods and Manes, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka's*) commands. This individual, named *Dhānadi*, the son of the excellent *Pundit Lakshmana*, of the family of *Vyaasa*, had in his possession, and expounded, the new and wonderful drama entitled the *Mudrā Rākshasa*, and in order to convey a clear notion of his drama, the composition of *Viṣṇu Datta*, he relates as an introduction the following particulars of the story.

Story of *Nanda* and *Chandragupta*.

According to the *Puranas* the *Kshatriya* sovereignty was to cease with *NANDA*. In the beginning of the *Kali* age the *Nandas* were kings so named.

Amongst them *SARVATRASHIBHI* was celebrated for his valour; he was monarch of the earth, and his troops were nine crore and one hundred. *Faktranaasa* and others were his hereditary ministers, but amongst them the most famous was the *Brahman*, *RAKSHASA*.

He was skilled in government and policy, and the six attributes of princes; was eminent for piety and power, and was highly respected by *NANDA*. The king had two wives, of whom *Susanda* was the elder—the other was of *Sādra*

extraction; she was the favourite of the king, of great beauty and amiable character—her name was *Mura*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water: nine drops fell upon the forehead of the elder, and one on *Mara*. This she received with reverence, and the Brahman was much pleased with her deportment.

Mura accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sasanda* was delivered of a lump of flesh.

This *RAKSHASA* divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cures nine infants were in time evolved, who were brought up by *RAKSHASA* and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

Maurya had a hundred sons, of whom *CHANDRAGUPTA* was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message; but *CHANDRAGUPTA*, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, *CHANDRAGUPTA* was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but these deserts only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion *CHANDRAGUPTA* observed a Brahman of such insensible temperament, that he tore up violently a tuft of *Kusa* grass, because a blade of it had pierced his foot: on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Fishagupta*, and was deeply read in the science of government taught by *Umasa* (*Saturn*), and in astronomy: his father, a teacher of *niti* or polity, was named *Chanaka*, and hence the son is called *CHANAKYA*.

He became the great friend of *CHANDRAGUPTA* who related to him all he had suffered from the *Nandas*.

On which *CHANAKYA* promised him the throne of the *Nandas*; and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour.

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the princes forcibly dragged *CHANAKYA*, furious with rage, from his seat.

Then, standing in the centre of the hall, *CHANAKYA*, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race: "Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas*, whom fortune had deserted, made no attempt to pacify him.

CHANDRAGUPTA being no longer afraid of his own danger, quitted the city and repaired to *CHANAKYA*, and the Brahman *Kautilya*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Indratema*, disguised as a *Keshapataka*, as his emissary, to deceive *RAKSHASA* and the rest, whilst on the other hand he excited the powerful *Parvatendra* to march with a *Mlecchika* force against *Kusanaपुरा*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valours of *RAKSHASA*. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like moths in the flame of *CHANAKYA*'s revenge, supported by the troops of *Parvatendra*.

RAKSHASA, being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SERVATHAMBDHI, with such of the citizens as were attached to the cause of the *Nandas*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid, for the destruction of that prince; but *Kautilya* detected the fraud, and diverting it to *Parvatasura* caused his death; and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYABETU, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

Kautilya, though master of the capital, yet knowing it contained many friends of *NANDA*, hesitated to take possession of it, and *RAKSHASA*, taking advantage of the delay, contrived with *Daruserna* and others, machines and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persuaded the brother of *Parvatasura*, *VAIRONHAKA*, to suspend his departure, affirming with solemn asseverations, that *RAKSHASA*, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that moiety of the kingdom which had been promised to his brother.

SERVATHAMBDHI retired to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When *RAKSHASA* heard of the death of the old king he was much grieved, and went to MALAYABETU and roused him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Malayabetu's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, *RAKSHASA* marched against *Mauraya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivocal upon the words *Kridagrabha*, in the dialogue of the prelude. This ends the introduction.

4.

Extracts from Classical Writers relating to the History of *Sandracottus*

He (Alexander) had learned from *Phigarus* that beyond the *Indus* was a vast desert of twelve days' journey, and at the furthest borders thereof ran the Ganges. Beyond this river dwell the *Tabrarians*, and the *Gandaritis* whose king's name was *Xandranus*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Porus*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandaritis* was but of a mean and obscure extraction, accounted to be a barber's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus*

At the confluence of the Ganges and another river is situated *Palibothra*; it is the capital of the *Prasii*, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named *Sandracottus*. *Megasthenes* was sent to him.

Megasthenes relates that he visited the camp of *Sandracottus*, in which 400,000 people were assembled.

Selenus Nicator relinquished the country beyond the *Indus* to *Sandracottus*, receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affinitate).—*Strabo*.

Phylagis informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangarida* and *Parthasii* inhabited. Their king was named *Aggramen*, who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Porus*, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his sons, got them into his power and put them to death. After their extermination he begot the son who was now king, and who, more worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius*.

Megasthenes tells us he was at the court of *Sandracottus*.

The capital city of India is *Patalisottra* on the confines of the *Prosis*, where is the confluence of the two great rivers, *Erannobos* and *Ganges*. The first is inferior only to the *Indus* and *Ganges*.

Megasthenes assures us he frequently visited *Sandracottus* king of India.—*Arrian*

Sandracottus was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impertinent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he laid down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he roused the Indians to renew the empire. In the wars which he waged with the captains of Alexander he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandracottus* reigned at the same time that *Seleucus* had the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against *Antigonos*.—*Justin*.—15—4

The kings of the *Gandarites* and *Prasians* were said to be waiting for them there (on the *Ganges*) with 80,000 horse, 200,000 foot, 8,000 chariots, and 6,000 elephants. Nor is this number at all magnified, for *Androcottus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of Alexander, and he is reported to have said, that Alexander was within a little of making himself master of those countries: with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch*—*Life of Alexander*.

Professor Wilson's Preface to the *Retnāvali*

The *Retnāvali* is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure intentions of the poet, but they are of an entirely domestic nature. In this latter respect the *Retnāvali* differs from the *Mirchchakatī*, *Nālati Nādhara*, and *Nudrā Rākshasa*, whilst its exemption from legendary allusion distinguishes it from the *Vikramorvasi* and *Uttara Rāma Cherita*.

Although, however, the *Retnāvali* differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period in which we cannot refer with confidence. The loves of *Vatsa*, prince of *Kausāmbi*, and *Vasavadattī*, princess of *Ujain*, are alluded to in the *Megha Dūta*, and are narrated in the *Vrihat Katha* of *Soma Deva*. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the title is adverted to* in the *Megha Dūta*, the date of which work is unknown, but which is no doubt anterior to the *Vrihat Katha*, seems to indicate a celebrity of some antiquity.† The second marriage of *Vatsa*, which forms the business of the *Retnāvali*, appears to be the invention of the writer, as it is very differently told in the *Vrihat Katha*, the heroine being there named *Padmāvatī*, and being a princess of *Māgadhā*, not of *Ceylon*. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to *Kālidāsa*, from the *Vikramā* and *Urvashi* of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of *Vatsa* are wholly unlike the deep, dignified passion of *Parāśara*. If we

* The author terms *Avanti* or "Ougain," great with the number of those versed in the tale of *Udayana* (*Vatsa*).

† The *Vāseva Dattā* of *Subandhu*, the nephew of *Vararuchi*, and as well as his uncle patronized by *Bhoja*, has nothing in common with the story of *Vatsa* and his bride, except the name of the latter. The *Megha Dūta*, therefore, does not refer to that work. *Subandhu* also alludes to the *Vrihat Katha*, to which he is consequently subsequent.

‡ The story is translated from the *Vrihat Katha*, in the Quarterly Oriental Magazine, Calcutta, vol. ii. p. 156.

compare the *Retnāvalī* with the *Mṛichakakāṭī*, or with the drama of *Bhāvabhūti*, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society; the *Retnāvalī* indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The *Retnāvalī*, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organisation. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the *Prākṛit*. This dialect appears to equal advantage in no other drama, although much more laboured in the *Mālatī Mādhava*: the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The *Retnāvalī*, in short, may be taken as one of the connecting links between the old and new school; as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the *Retnāvalī* is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, *Sri Herahu Deva*. A king of this name, and a great patron of learned men, reigned over Cashmir: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the *Ka'ya Prākāśa* asserts, by *Dhātaka* and other poets. That it was fashionable in his reign to take the adventures of *Nūtā* for the subject of fictitious narrative, we may infer from their being the groundwork of the *Vṛihat Kathā*, the author of which was a native of Cashmir, and a cotemporary of the prince. *Somadeva*, the author, states that he compiled his collection of tales for the amusement of the grandmother of *Heraha Deva*, king of Cashmir, the son of *Kalasa*, the son of *Ananta*, the son of *Saṅgrāma*. His genealogy is nearly identifiable with that of *Abulfāz*, which runs in *Gladwin's* translation of the *Ayīn Akbarī*, *Saṅgrām*, *Hara*, *Anant*, *Kuladev*, *Ugras*, *Hurra*. The two additional princes, *Huray* and *Ugras*, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.* But we have fortunately a better authority than either of the preceding, in the history of Cashmir by *Kalbana Pandit*. The first portion of this work, down to the reign of *Saṅgrāma Deva*, in A. D. 1027, is translated summarily in the fifteenth volume of the *Asiatic Researches*. Since its publication, the subsequent portion of the original has been procured in Cashmir, and presented to the Asiatic Society by the late enterprising traveller, Mr. Moorcroft. From this we are enabled to trace the successors of *Saṅgrāma* with precision.

Saṅgrāma reigned twenty-five years, and was succeeded by his son *Hari*, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry *Ananta*, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son *Kalasa*. *Kalasa* reigned eight years, and being displeased with his son *Heraha*, left the crown to a kinsman, *U'keraha*. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. *Heraha* succeeded. He consequently ascended the throne A. D. 1113, and the play must have been written between that date and A. D. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some animosity, on *Heraha's* patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. *Heraha's* propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, disarmed the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which *Mohammedan history* and *Hindu literature* sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of *Hindustan*.

* See also the *Quarterly Oriental Magazine* for March, 1824, p. 64.

APPENDIX V.

EKUSASATTHIMO PARICHCHBEDO.

*Lanādrakkhāya sachivē bālīnō yōtharammāti paṇipadā, samudhassa samantō sanniyōjayi.
 Abhīṭṭamaggaḷatthān pāsiddimandakak kicchān sampḍḍaniganti sachivān saṇṇiyōjayi,
 Wāḍḍanīyiki wandaṇtō padēvi nēkaḷi, takhā nētū, māvatṭayān, ganehhi Pulatthinagaraṇa pūna.
 Wīsutō ddi Malaya nāmi Balandayako, ujupachchatthikō kutvā, mahipḍḍassa vāḍḍasā,
 Saggaḍḍitthāyapḍḍanehhi balaṇ vāḍḍān samḍḍiyā Andūti wissutammantapaṇṇo gāmaṇ parantikā.
 Lanāissarō takhā gantvā addharitvā tamaddakataṇ, Pulatthinagaraṇa ganehhi waziwattiyā tambalaṇ.
 Yawarājāpāḍanīyeva thitō santō likhḍapaya sō (* * * * *) wassānti sapaṇṇō nagarē sattamō.
 Tatōanurādhanagaraṇa mahāgama yathāwīthiṇ anuḍḍhuvā wīḍḍanāyū abhiṭṭamakaravān,
 Atthitō pḍḍapḍḍammitu sūthitō sēthāḍḍammani sō atthāḍḍasamaṇ vamaṇ likhḍapayī susanthitō,*

CHAP. LIX.

He (Wijayabāhu)* for the security of Lankā (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper estate he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurādhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.†

A certain "Andūti" chief, previously known in the Malaya division by the name of Balandayako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lankā hastening thither, and completely extirpating that faction, returned to Pulatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the‡ * * * *; and thereafter, having repaired to, and observed at Anurādhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

* Vide Epitome, a. d. 1071 to 1126, for a sketch of Wijayabāhu's reign, p. 39. Also Appendix II. p. 127.

† Now called Pollonnarown, and Topu'e. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1833.

‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Mahāwanso subsequent to the reign of Mahasena.

*Tato āgama nīwasi Pulatthinagarī warī sō Sirisāṅghabōdhī nāmadhēyyina wisuto.
 Anujā sō Wīrabdhūmaparajjī nīwēsiya, datuwēna dakkhiṇānāśān tān saṅgaṇḍi yathā dāvidhī.
 Kaniṭṭhavarātha bhāṭṭuwa Jayabāhuwasabāhujo adipālapadan datuwē, ratthān pādāsi Rōhanaṇ.
 Thānēntarāni saḥēṭṭa māmacchēdānā yathā rāṇaṇ, datuwē; rājā yathā nāyaṇ āvaṇ yōjēsi gaṇḍitū,
 Chīraṇaṇ parihīnaṇ sō dayawōs mahipati pawattēsi yathā dhammaṇ thāṭṭaḥamṇō vīnichchhiyaṇ.
 Ewaṇ samuddhatānāka ripukāṭṭaṇaṇchayā nīchēṇ rājān paṇḍentī Lāṇāṇ samudānarīsari,
 Chhattagāhāṇandhōwa Dhammagāhāṇandhōb tathīwa Sēthindhōcha, ichēki tē bhātarō tayō,
 Rāṇa wirōdhītā yōtā pādāsi Jambudīpakaṇ, Lāṇāṇ wisatimē wasē ālānāni samātarāṇ.
 Tē saḥē Rōhanaṇ ratthāṇ, tathā Malayamaṇḍalaṇ, saḥēṇ dakkhiṇapasaṇḍaṇa saḥaṇ parivajjayuṇ.
 Nipannō Rōhanaṇ gantuwē tathā Malayamaṇḍalaṇ nīghātēntō buḥā tathā tathā pucchattikī jant.
 Sammā āpāmetuwēna, thapētūwē sachiwē tahiṇ; dakkhiṇō Dadhīkaṇ dēṇaṇ sayāṇ gantuwē mahābālō,
 Paṇḍetūwē sammanābhāṭṭuwaṇaṇaṇ sachiwaṇ tadd, gaḥētūwē Sammaraghōrō wērō tē saḥawirīnō,
 Paṇḍetūwē sūlāṇki; Lāṇāṇ wigatāṇaṇaṇ kēretuwēna nīrāṇāṇāṇ Pulatthipuraṇḍani,
 Wāṇanti Chāṭṭawāyā Jagatīpālādājini, Cholaṭṭhāṇaṇ paṇucchēṭṭuwē, sādhiṇi dhutū kumārīgā,
 Lāṭṭawāṭṭhikāṇaṇaṇ aḍḍawāṇaṇaṇ wēṇaṇ Lāṇāṇ tēpaṇki ālānā, paṇḍi Lāṇāṇaṇaṇ tadd,*

himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisāṅghabōdhi. Assigning to his younger brother Wirābāhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of "adipālo" on his younger brother Jayabāhu, placed him over the Rōhana division; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lankā, the Chhattagāhāṇāthō, the Dhammagāhāṇāyako, as also the Sēthīnāthō, who were three brothers, becoming hostile to the rāja, flying from him, repaired to Jambudīpo. After the lapse of nineteen years they returned to Lankā. All these persons quickly seduced the Rōhana as well as the Malaya divisions, and all the southern provinces from their allegiance. The accomplished warrior (Wijayabāhu) hastened to the Rōhana and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (rāja) himself repaired to the southern provinces; sending into the field his trusty brother also, who was as illustrious in descent as himself; and having then secured his implacable enemies, impelled by a resentment mortal as "Māro" (Death), indiscriminately impaled them; and having thoroughly established order in Lankā, which was overgrown with the thorus (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Līlāwati, the consort of Jagatīpālo, who had been (carried

*Nutad wahan? amas tawd só gatad suddhawaññatañ Liddwati mahisittí abhisiechi sarissara.
 Sd tañ paticekharajjāvañ mahis dhitarañ lahi, nāmañ Yasódhardtiśā akas dharapipati.
 Mīrukañdararatthina saddhiñ rājā sadhitarāñ Wīrawammasa pāddasi. Sd labhi dhitarañ dweṭ.
 Samanāduṃmild jetthā samānā mahiyā abhū, Sugalañ uñmikañ āsi, tāsū dweṭsu kausitthikā.
 Kāḍḍigadharapipāddawajjañ cchāruḍasawā Tīlāsuwārāñ adwa sukumdrāñ kumārīkañ.
 Kāḍḍigaratthālo rājā dūdpetwā, chiddāpitiñ ujjawāññasa icchekkaṭṭa, mahisittēbhāṭṭachayā.
 Subhaddā, Sumittā Lōkanāthāchayāpicha, Ratadwālī, Rūpawatī : tīmā paucha dhitara ;
 Puttañ Wikkamaḍḍhuca sd labhi, dhañḍapālākhayāñ sampaṇḍā tē pajjāduddhiñ haraṇā rājāno manāñ,
 Itthāgāṇṇu sāsū wīd samā ulaggawā pabbhājātū mahipālāñ tañ paticekañ nasaṅṅhihi.
 Athēḍadivasañ rājā anachchagayamajjhagā, wīlokiya thitā samā dhitara patipāḍiyā,
 Dhāṭṭāwawasāduāñ thapetwā, Ratadwālī dhañḍalāḥaṇa sampaṇṇaputtasuppattisūcha'āñ
 Lakkhaṇāñ laḥḥaṇāñ uññā sō apasāñ pīnawigawā, Ratadwālitamakhāya tawā muḍḍhaññā chumhkiya :
 " Tīḍḍḍunhi chāḍḍihi, dhīyāsūratāññācha, bhāṭṭicha bhāṇiññāchiwa, sabbhi bhāṇṇi eḍḍhiḥ,
 " Nichekañ Lañhāñ nirdāṭṭakamīkacchattañ kamīwacha, pawidhātūñ, samattasa samāḍḍasāḍḍika,*

away captive during the Chólian interregnum and) detained in the kingdom of Chóla, making her escape from her Chólian captivity, together with her royal daughter, embarked in a vessel; and expeditiously reaching Lauká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that her family was of illustrious descent, raised her to the station of queen consort. This queen bore a daughter unto the rāja. The supporter of royalty conferred on her the name of Yasódharā. The rāja bestowed this daughter, together with the province of mountains and torrents (Malaya), on Wīrawammo. She gave birth to two daughters: of these two daughters, the eldest was named Samanā, she was as bountiful as the earth; the younger was called Sugala.

This rāja, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kālinga a daughter of the reigning monarch of Kālinga, named Tīlōkasundarī, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen consort. She had five daughters; viz., Subhaddā, Sumittā, Lōkanāthā, Ratadwālī, and Rūpawatī; and a son named Wikkamaḍḍhu, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rāja's affections, that among all the ladies of his palace, none but her, who was as illustrious in descent as himself, could succeed in becoming endeared to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order, according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on Ratadwālī, who, he discerned, was endowed with the signs of good fortune, and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions: "Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in

"*Sābhanānīkavuttissa imissā kucchhi kessati, puttassupputti śānanti ;**" *mudanō sō samabrevi.*
Ychantaussipi sō Chēlamahipālassanīkassā, kulābhindin rājā sō adabvāna kanīyassī,
Adapetvā Paṇḍurājan virāddhanvayasaṁbhavaṇ anujān rājiniā tassa Mittādhayamāddā sō.
Sō Māyādharaṇaṇ Kittiririmighābhiddhānāṇ, Sirivallabhandmancho janitī tanayō tayō.
Sukhaddāṇ Virābhūssa, Sumittāṇ Jayabhūssa mahatāparihārīna, pādāsi dharaṇati,
Aditi Māyādharaṇassa dhītarāṇ Ratnāwālī, Lōkanāthawhayaṇ Kittiririmighasaṁdāsi sō.
Rūpawatībhiddhāna dh.tuyōparatāyahi Suvirivallabhaṇuddā Sugalaṇhāṇ kumārīkaṇ,
Madhukannawa Bhīmarāja Balakārasāṇmāhī mahāśībandhavī rājaputti, Sīhaparādgatī,
Pasāṇidna mahipālo tadd suparipitīkō, tēsaṇpāddāsi paṇḍekkaṇ wuttīṇ sō anurūpakaṇ.
Tē sabhī laddhasāṇkārassamānā dharaṇpatiṇ arddhayaṇa satatāṇ nīvassīṇu yaṭhā ruchiṇ.
Etēvaṇ rājaputtāṇaṇ Sūndarībhāṇ kanīṭhikaṇ add Wikkamabhūssa nījawaṇsaṭṭhitattīkō,
Bhīyō Wikkamabhūssa tatō Līlāvatīsaṇi sakabhōgīna pādāsi tadd bandhu kīrttato.
Wīdhāya tvaṇ sajanī janinō nīvassito bhōgasamappitō sō, dayāparāṇḍitī jandnamattha sūndharenitī
paṭṭanurūpaṇ,

Iti sūjanappadda sūnīyagatthiya kati Mahācāri " Sangahakaraṇō " nāna Ekāṇasatthītiṁ paricikkhīdo.

action; with the power of commanding the respect of men, and of controlling all other monarchs: he will be destined also to sway the regal power, by reducing Lanka, which will be over-run by foreign enemies, under the dominion of one canopy; and blessed will he be with all prosperity."

The rāja refused to bestow his daughter, who was the pride of his race, on the reigning king of Chōla, who earnestly sued for her; and sending for a prince of the royal family of Pāṇḍu, which was already connected with his own, married him to his younger sister, princess Mittā. She gave birth to three sons, Mānābharano, Kittisirimēgho, and Sirivallabhō. The ruler also wedded, in great pomp, Subhaddā to Virābhū, and Sumittā to Jayabhū. He bestowed *Ratnāwālī* on Mānābharano, and Lōkanāthā on Kittisirimēghō. Of his remaining daughters, he bestowed the one named Rūpawati, as well as the princess Sugalā,* on Sirivallabhō.

At that period there were three royal princes, the relations of queen Tilōkasundarī, who had come over from Sīhapura, whose names were Madhukannawo, Bhīmarāja, and Balakkarō. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamabhū, Sundarī the younger sister of these princes; and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamabhū, the amiable princess Līlāwātī, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Mahāwanso, entitled, "the patronage (of relations,)" composed equally for the delight and affliction of righteous men.

* The granddaughter is here called a daughter.

APPENDIX VI.

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35.	The reigns of twelve kings	125
36.	Do. of thirteen kings	134
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41.	Do. of eight kings	103
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44.	Do. of six kings	153
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63.	The journey to <i>Sakmantôjapura</i>	53
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¹ The first of these "seven kings" is *Maharâja*. The account of his reign terminates at the 40th verse, and there also the first part of the *Mahârâja* concludes, though in the middle of a chapter; which strengthens my opinion that *Mahârâja*, wrote the subsequent portion also to the end of the reign of his nephew *Dâhârâja*, being to the close of the 32th chapter.

² By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four" for "forty three" and "forty eight" for "forty seven;" omitting "forty," "forty three," "forty seven."

³ Printed in this volume as Appendix V.

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¹ "Seventy one" is omitted by a similar error

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A synopsis of the Roman characters used to represent the Singhalese-*Pāli* letters, in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the *Pāli* Alphabet is nearly identical with the *Dewanāgarī*, it cannot be necessary to define the sounds of the letters composing it.

VOWELS.

අ a, ආ ā; ඉ i, ඊ ē; ඊ u, උ ū; ඔ ó, ඛ ó.

CONSONANTS.

Gutturals	ක k, ඛ kh; ග g, ඝ gh; ඛ ඞ
Palatines	ච ch, ජ chh; ජ ඣ, ඣ ඤ; ඣ ඦ
Linguals	ට t, ට th; ට ඳ, ට ඨ; ට ඩ
Dentals	ත t, ට th; ඳ d, ඩ dh; න n
Labials	ප p, ඵ ph; බ b, භ bh; ම m
	ය y, ර r, ල l, ව w, ෂ s, හ h, උ ෙ, ට ෙ (ang).

There is but one *s* in *Pāli*. The two *ls* have nearly the same sound; and the letter ට partakes more of the sound of *re* than *v*.

INDEX AND GLOSSARY.

INDEX AND GLOSSARY.

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- Abhayagiri* or }
Abhayuttaro }
Abhayagullaka
Abhayandgo
Abhayapura
Abhayathero
Abhayawapi
- Abhayabalakapāsano*
Abhayō
- Abhiṇḍ*
- Abhinaddhamāno*
Acchagullako
Accharamittigama
Aggikkhandipaman
- Aggibrahmā*
Ahankrapittiko
Ahōgand
- Ajātasattu*
Ajṇaka
Akāśchētiyān
Alakkhāmaṇḍa
Alambagāmo
Aluaddā
A'mulakaṇ
A'mandagāmani
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Ambatthikōlo }
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Ambatthita
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- Ambatthalo*
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Ambiliyāgo
Ambo
Ambuthhi
Amitā
Amitādanō
Andāmi
A'nandi
A'nondo
Anawadagga
Anjono
Anōmadassi
Anōlatthō
Antardmigi
Antigiri
Anulā
Anūlotissapabboto
Anurādhapura
Anurādhu
Anurawihāro
Anuro
Anuraddhoko
Aporantoko
Appamaddawoggo
Arohat
Aronādo
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[1](#).
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<i>Bhāṭikatisso</i>	224 , 225 .
<i>Bhāṭiyo</i>	father of <i>Bimbisāro</i> , 10 .
<i>Bhāṭṭasāla</i>	the refectory at <i>Anurādhapura</i> , 101 .
<i>Bhayasuppalo</i>	not identified, 210 .
<i>Bhāṭṭiṇḍo</i>	a viharo, not identified, 257 .
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<i>Bimbisāro</i>	10 , 63 , 180 .
<i>Bindusāro</i>	21 .
<i>B'dhimando</i>	the terrace of the Bo-tree at <i>Buddhaghya</i> in India, 171 .
<i>Bōdhisattō</i>	<i>passim</i> : a Buddha elect.
<i>Brahma-loka</i>	<i>passim</i> : the heavenly mansions of <i>Brahma</i> .
<i>Brāhma</i>	<i>passim</i> : a brāhman.
<i>Brahmā (Mahā)</i>	one of the Hindu triad, 17 , 180 , 189 , 190 .
<i>Buddhadda</i>	243 , 246 , 247 , 256 .
<i>Buddharakkhita</i>	171 .
<i>Buddha</i>	<i>passim</i> : from the root <i>buddha</i> to comprehend.

C

<i>Chakkavāla</i>	the circle or boundaries of the universe, 114 .
<i>Chakkavatti</i>	from <i>chakka</i> , a wheel or circle, also the circle of the universe, and <i>vatti</i> the ruler or sustainer, applied to Buddha, as well as to the emperors of Asia, 20 .
<i>Champaka</i>	Singhalese <i>sapu</i> (<i>michelea champaka</i>).
<i>Chānakko</i>	minister of <i>Chandagutta</i> , 21 .
<i>Chandagutta</i>	the <i>Chandragupta</i> of the <i>Hindus</i> , and the <i>Sandracottus</i> of the classics, 21 .
<i>Chāṇḍlo</i>	(adjective) low caste, <i>passim</i> .
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<i>Chanda</i>	son of <i>Pandulo</i> , 60 , 61 , 62 , 63 .
<i>Charako</i>	2 .
<i>Chāji</i>	an earthen vessel, commonly called a chatty, 167 .

- Chatummahārdjā*
Chatusdā the four kings of the *Chatummahārdjika* heaven.
 the quadrangular hall, the refectory of the priesthood at *Anurādhapura*, [87](#), [88](#), [221](#).
- Chētiyā*
Chētiyagiri the mare *yakkhini* [63](#), (*Dēvi*, the mother of Mahinda), [76](#).
Chētiyañ the capital of *Dakkhindgiri* in India, [76](#).
passim: an object of worship, whether an image, a tree, an edifice or a mountain, from the root *chiti* to meditate or think.
- Chētiyo* [8](#), the mountain and wiharo at *Mihintallē* near *Anurādhapura*.
Chēto a village to the southward of *Anurādhapura*, not identified, [109](#).
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- Chhadanta* a lake in the *Himlayan* regions, not identified, [22](#), [134](#).
Chhatta a malabar who commanded at *Mihiyangano*, [150](#).
Chirandpi a tank, not identified, [237](#).
Chitta *passim*: one of the asterisms which gives its name to the month *chitta* March,—April.
- Chittā* (mother of *Pandukdbhaya*), [56](#), vide *Ummādachittā*.
Chittagutta a théro of *Bodhimanda*, [171](#).
Chittapabbato a mountain and wiharo in *Rohano*, Singh. *Sittulpow*, not identified, [130](#), [143](#), [145](#), [221](#).
- Chōla* Singh. *Solī*, *Silimandalum* of the classics, comprising probably *Mysore* and *Tanjore*, [128](#).
- Chōlo* a mountain two *yojanas* to the southward of *Anurādhapura*, not identified, [88](#), [209](#).
Chōranāgo [225](#).
Chuddandgu [216](#).
Chulābhayo [216](#).
Chulagallo a wiharo on the *Gāno* river, [216](#).
Chulaththipādōpamañ the parable of the footsteps of the small elephant, a discourse of Buddha in the *Majjhimanikāyo*, [79](#).
- Chulāmani* a digoba in the heavenly mansions of *Sakko*, [106](#).
Chulandgo a mountain in *Rohano*, not identified, [214](#).
Chulānganiyapitthi Singh. *Sulāgunupittiyē* in *Rohano*, not identified, [140](#), [195](#).
Chulōdaro [45](#).

D

- Dāgoba* *passim*: from "*Dhātu*" and "*gabbhan*" the womb, receptacle, or shrine of a relic.
- Dakkhindgiri* in India, situated between *Pātilipura* and *A'wanti*, the territory of Mahinda's mother, [76](#); a wiharo at *Ujjēni*, [171](#); a wiharo at *Anurādhapura*, [200](#); another, [257](#).

- Dakkhinakkhaka* the right collar bone relic of *Buddha*, 105, 106, 107, 108,
at *Anurādhapura*, 206, 225.
Dakkhinawihāro wife of *Chandamukhasiwo* 218.
Damiddēwi the chief dispenser of punishment, criminal judge, 69.
Dandandayo 9.
Dandapāni a hall for priestesses, 210.
Dantagiho 28, 29, 30.
Dāsaka *passim*: the ten precepts or commandments.
Dāsasīlā the tooth relic of *Buddha*, 105, 240, 248, 258.
Dāthādhdū a damilo usurper, 204, 206; another, 256.
Dāthiyo a gate porter, 218.
Datto wihāro and tank in *Rohano*, not identified, 257.
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Diwadātā Adam's peak, 88, 89.
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Dinātā *passim*: from the root "*dina*," rejoicing: celestial and felicitous beings
or deities: the first name of *Khanjadāno*, 142.
Dīno *passim*: righteousness; also one of the three divisions of the *Pitakattaya*,
from the root "*dhara*" to sustain; and treats of faith and doctrine.
Dhammā an edifice at *Anurādhapura*, 241.
Dhammachakko the supremacy of *Dhammo* or religion, a discourse of *Buddha* in the
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Dhammadāsi théro, 197.
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Dhammasīno emperor of *India* and the great patron of Buddhism, 23, 35, 37, 39, 69, 71.
Dhammasūkō 78, 105, 110, 111, 112, 115, 116, 122, 185, 240, 256, vide *Asakō*.
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Dhātōdano paternal uncle of *Gōtāmo Buddha*, 9.

- Dhūmarakkhapabbata*
Dighābhūgulla
Dighābhayo
Dighachankamanā
Dighagāmini
Dighajuntū
Dighapāsāno
Dighazāno
- now *Hunagiri* or *Dumbara peak* near Kandy, 62, 63, 250.
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- Ekabhyōhārikā*
Ekadwāro
Elāro
Erakawillo
- the designation of one of the schisms in Buddhism, 20.
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- Gajābhukagāmini*
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- Gāmini-Abhayo*
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- Gāmini wāpi*
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- Gaṃittharāḍḍi*
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- Gaṇḍambo*
a mango-tree miraculously raised by Buddha at *Sdravathinagara*, in *India*.
- Gandhabbo*
celestial choristers, [72](#).
- Gandhārā*
now *Candahar* in *India*, [71](#), [72](#), [73](#).
- Gangā*
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- Gangarājīyō*
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- Gangārōhana-anttan*
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- Gangāzīnapabbatō*
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- Ganḥākaro*
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- Gawaratizzo*
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- Gijjakūṭa*
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- Giridīpa*
[3](#), the rocky isles situated to the south-east of Ceylon, supposed to be the great and little Basses.
- Girikaṇḍako* or }
Girikaṇḍarivo }
brother of *Abhayo*, [64](#), [65](#).
- Girikaṇḍopadiso*
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- Girikumbhila*
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- Girawṭṭhi*
the throat relic of *Gōtamo*, *Buddho* which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, [4](#), [104](#).
- Gōḍha*
the *iguana* called in Ceylon the ant-eater, [148](#), [166](#).
- Gōkanno*
a wiharo, not identified, [237](#).
- Gōkulikā*
the designation of one of the schisms in Buddhism, [20](#).
- Gōmayapiṇḍika*
a discourse of Buddha in the *Majjhimanikāya*.
- Gōnagāmakatūṭṭha*
the port of *Gōnagāmo* at the mouth of the *Kandaro* river, [54](#), [55](#).
- Gondhigāmo*
a tank, not identified, [248](#).
- Gonnagiri*
a wiharo towards *Dvāramaṇḍalo*, not identified, [127](#).
- Gōnō*
a river, now *Gonū oya*, [255](#), [256](#).
- Gōtamo*
Buddho [1](#), [2](#), [19](#); a thermo, [146](#), [147](#).
- Gōthābhāyo*
son of *Yatthālakatizzo*, [67](#), [130](#), [141](#); another, [228](#), [231](#), [233](#).
- Gīṭhaimbaro*
a warrior of *Dutthagāmini*, [137](#), [140](#), [141](#), [152](#), [153](#).
- Gōwilo*
a village near *Chittalapabbato*, Singh. *Godigamoa*, not identified, [143](#).
- Guttahālo*
Singh. *Guthala* now *Buṭila* in *Rohano*, [146](#), [150](#).
- Gulṭiko*
a malabar usurper, [127](#).

Hālakola
Hālarabbhānako

Hāli

Hālibrahmano

Hambagallako

Hārītā

Hārītakañ

Hattalako

Haṭṭhihōgajanapado

Haṭṭhikkhando

Haṭṭhipōro

Hēligāmo

Hēlōlōligāmo

Himanto

Himawalo or }

Himawatalo }

Himawantō

Himawata

Hiyagūlo

Hundarawapi

Huwāchakanniko

a town, not identified, [130](#).

a town, not identified, [131](#).

a wiharo at *Antāgiri*, not identified.

(ambassador of *Divānanpiyatisso*), [60](#).

a wiharo, not identified, [204](#).

a *Yakkhini* of *Kānair*, [72](#).

bigonia indica, in Singh. *Aralu*, [22](#), [70](#).

a nunnery at *Anurādhapura*, [120](#), [121](#), [123](#), [125](#).

a division of *Malayd*, [218](#).

a wiharo at *Dvāramaṇḍalo*, [127](#).

near *Wijita*, [151](#).

a village eight "karissa" in extent, in *Rōhano*, not identified, [221](#).

a village, not identified, [244](#).

passim: the cold or snowy season, from the full moon of November to the full moon of March.

vide *Mahāthūpa*, the *Ruvanwelli* dīgola at *Anurādhapura*, [88](#), [97](#), [108](#), [125](#), [202](#).

the snowy regions generally; also the *Himāliya* country in particular, [22](#), [71](#), [72](#), [74](#), [105](#), [169](#).

one of the schisms in Buddhism, [21](#).

at *Anurādhapura*, [100](#).

Singh. *Hendaranewa* in *Rōhano*, not identified, [140](#).

a division of *Rōhano*, not identified, [214](#).

I

Uandgo

Umbaro

Udagutto

[216](#), [218](#).

vide *Gōṭaimbaro*.

a thero of *Avāṭkāraṃ*, [34](#); of *Rājagaha*, [171](#); of *Anurādhapura*, [162](#), [190](#), [191](#), [192](#).

passim: from the root *isa* to investigate, a sanctified personage.

at *Anurādhapura*, the site of *Mahinda's* funeral pile, [125](#).

a wiharo at *Baranasi*, in *India*, [171](#).

a wiharo at *Anurādhapura*, [119](#), [123](#), [218](#), [221](#).

a thero, [71](#), [240](#).

J

Jūli

Jallūro

Jambudipo

[11](#).

a tank, not identified, [237](#).

passim: one of the four quarters of the human world, being the *terra cognita* of the Buddhists. The name is derived from the Jambu-tree.

- Jambugāmo*
Jambukūlo a village, not identified, 151.
 in ancient *Nāgadvīpa*, probably the present *Colombogam* in the *Jaffna* district, 69, 70, 110, 117, 119.
- Jantu* the *Chhatagadaka*, 253.
- Jatilo* an Indian sect from "*Jatan assa atthiti*," "he who has a top-knot of matted hair," 2.
 a ferry of the *Kappakanduro* in *Rāho*, *Singh. Mīlānāntotta*, not identified, 146.
- Jarumūlūttha* the name of a chant, literally "the rejoicings of success."
 93, 94, 95.
- Jāyānto* 9.
- Jāyaseno* vide *Abhayawāpi*, 65.
- Jāyawāpi* wihāro and thūpa at *Anurādhapūra*, 236, 239.
- Jētawanno* the wihāro at *Sāwatthipūra* in *India*, not identified, 4, 5, 6, 7, 171.
- Jēto* 233, 234; another, 242.
- Jēthattiso* the month of May—June, so called from one of the asterisms; also, senior, elder, 77.
- Jētho* son of *Wijayo* by *Kurēni*, 51, 52.
- Jīmahatto* vide *Nandano*, 100.
- Jōtivanan* the chief architect of *Pandukabhayo*, 66, 67.
- Jōtiyo* a yakkho, 63.
- Jutindaro*

 K

- Kācharaggāmo* now *Katragam* near the southern coast, so called from a temple to the god *Katragam*, or *Kartikdya*, 119, 120.
- Kāchchāno* 9.
- Kāchchhakalīttha* *Singh. Kaembilītotta* or *Kardītotta*, not identified, 63, 135, 138, 139.
- Kadambo* the *Malawattū Oya* or *Aripo* river near which *Anurādhapūra* is situated, 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, *nauclea cordifolia*, 100; likewise a creeper, 106; n wihāro, 206.
- Kāhāpanan* a gold coin, worth 10 *maṣaka*, which is a silver coin, called in *Singhalese* *massa* and now valued at eight pence.
 15, 18, 19.
- Kākaṇḍako* son of *Gothābhayo*, 97, 130, 131, 134, 138, 140, 144, 145, 162.
- Kākawannattiso* at *Anurādhapūra*, not identified, 99.
- Kakudāpālī* *Kubukwema* n tank at *Anurādhapūra*, 88.
- Kakudhāwāpi* a Buddha, 1, 88.
- Kakusandho* 9.
- Kālārajanako* a wihāro, not identified.
- Kallakallo* 210.
- Kālakanattiso* a wihāro at *Sakkāpūra* an ancient city of *India*, not identified; at which Buddha delivered his discourse bearing that name in the *Anguttaranikāyo*

- Kalandgo* see *Mahanago* : 180, 185, 189.
Kalandu a viharo situated on the *Manindgo* mountain, not identified, 214 ; another at a brāhman village, 237.
Kalapānagara in *Rohanō* not identified, 62.
Kālapasādaparivēno at *Anurādhapura*, 101, a tank. 239.
Kākaśeno 49, 50.
Kālasiko 15, 19, 21.
Kālarāpi now * *Kālānerwa* tank in *Neurakaldwiya*, 256, 257, 260, 262.
Kālarēto fortune teller, 55 ; a slave, 57, 58, who becomes a *yakkho*, 59, 65, 67 ; a thūpo, 237.
Kāli 48.
Kālinga the *Northern Circars of India*, 43 ; their ancient capital also called *Dantapura*, 241.
Kālo a tank, not identified, 221.
Kalyāni six miles from *Colombo*, on the right bank of the *Kalyāni* river, 6, 7, 8, 96, 130, 131, 197, 225.
Kalyāno 8.
Kambawitti a viharo and tank, not identified, 257.
Kammācchariyo the teacher, or conductor of the *Kammawācchan*.
Kammācchān literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination, 37.
Kanakadattā 92.
Kaṇḍanāmika 49.
Kaṇḍarakhinako a viharo, not identified, 202.
Kaṇḍuko a fisherman, 134 ; *Dupthagāmini's* state elephant, 134, 137, 146, 147, 150, 151, 152, 153, 154, 155, 156, 186.
Kanduro a river, probably the *Kadambo* nearer the sea, 54 ; a viharo, 201.
Kanijānutisno 215, 216.
Kanithatiso 224.
Kannawāḍḍhamāno a mountain, not identified, 5.
Kapallakhando near one of the gates of *Anurādhapura*, 217.
Kapillawattu supposed to be in the neighbourhood of *Hurdwar*, in *India*, derives its name from *Kapillo*, the name of *Gōtamo Buddho* in a former existence, 9.
Kapilo a minister, 227.
Kapizaw an officer of *Wuttagāmini*, 204.
Kapittho a species of wood apple.

* This tank, situated 24 miles to the north west of the temple of *Dumbulla*, on the road to *Anurādhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation, in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 40 miles. The embankment, with the lateral mound of the *Balala wewa* is at least 10 or 12 miles long. The stone spell-water in the broken bank of *Kālā wewa* is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labor. The canal by which the waters of this tank were conducted to *Anurādhapura*, may still be partially traced ; and in its vicinity the remains of the ancient fortress of *Wijāta* are to be found.

- Kappukandara** Singh. *Kapukandaragama* a village in *Rôhano*, not identified, 141; also a river in *Rôhano*, 146, 197.
- Kappo** *passim*: the term of the duration of the world in each of its regenerations or re-creations; derived from *Kappiyati pubbata-ssapipamdhiti*, "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a *kappo*, in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one *yôjana* in height.
- Karindo** the Kirindi river in *Rôhano*, 194.
- Karisan** a measure equal to four amunas, 61.
- Kasapabbata** a mountain to the southward, not identified, 62; another near *Anurâdhapura*, 153.
- Kâsi** the division of *India* of which Benares was the capital, 29.
- Kâsmira** *Kâsmir* in *India*, 70, 71, 73, 171.
- Kassapitthako** a viharo and tank, not identified, 257.
- Kassapiyâ** the designation of one of the schisms in Buddhism, 21.
- Kassapo** the Jatilân, 1; the hierarch, 11, 12; a théro, 74; a prince, 257.
- Kassapo Buddho** 93, 94, 161.
- Kattiko** *passim*: the month of October—November, derives its appellation from one of the constellations.
- Kacisiso** a chief of *Kachchhâ*, 150.
- Kikkû** a tank near *Makkutittha*, not identified, 222.
- Kâlâso** in *India*, not identified, 172, 197.
- Khajjavio** a discourse of Buddho in the *Majjhimanikâya*, 100.
- Khalldanâgo** 202.
- Khandarâjâ** a tank and viharo, not identified.
- Khanddârapittho** a fort of *Dutthagamini* near *Wijita*, 151.
- Khanḍawitthiko** Singh. *Kaḍḍawitthigama*, not identified, 138.
- Khanjadewo** a warrior of *Dutthagamini*, 137, 143.
- Khanu** a tank, not identified, 237.
- Khattiyo** (adjective) royal, one of the four original castes.
- Khêmardmo** previously *Ambatittha*, not identified, 150.
- Khêmawattinagara** the capital of *Khêmardjâ* in *India*, 90.
- Khîmo** *Khêmardjâ* of the *Hindus*, 90.
- Khuddamâtulo** 90.
- Khuddaparindo** 255.
- Khuddatisso** théro, 197.
- Kidabbikâ** 5.
- Kinnari f.** } a fabulous animal or rather bird with a human form above the waist, 37.
- Kinnaro m.** }
- Kisô** 95.
- Kittigemo** a village near *Kotawera* in the Tangalle district, 141.

- Kāhādfo*
a tank, not identified, 237.
- Kōlambagāmo*
a tank, not identified, 221.
- Kōlambālako*
a wiharo at the *Ratirako* mountain, 127, 155, 203.
- Kōliyd*
in *India*, not identified, from which also the name of one of the Indian dynasties is derived, 184.
- Kanāgamano*
1, 90.
- Konḡaḡḡo*
1.
- Kōzambiya*
in *India*, not identified, derives its name from the *Isi*, *Kusambo*, 16, 171.
- Kōti*
100 lacks or 10,000,000; also innumerable as surpassing computation.
- Kōtipabbata*
Singh. *Kotapoma*, now *Kotawerra* in the Tangalle district, 132, 141, 195, 224, 250, 257.
- Kōtiwāta*
Singh. *Katalidannawa*, not identified, 138, 176, 237.
- Kōtō*
Singh. *Wāḡḡannara*, not identified, 150.
- Kōtta*
now *Kotmalē*, in *Malayā*, 145; also a division near Bintenne, 150, 226.
- Kububandano*
on the sea coast, not identified, 214.
- Kujjasōbhilo*
18, 19.
- Kukkufagiri*
a pariwēno at *Anurādhapura*, 225, 235.
- Kukkutārāmo*
a wiharo or temple at *Pupphapura* in *India*, 30.
- Kulattḡhawdipi*
a tank at *Anurādhapura*, 153.
- Kulumbdlo*
a wiharo, not identified, 200.
- Kulumarikkannikāya*
a division of *Rihano*, not identified, 140.
- Kumāro*
(an uncle of *Kuḡḡḡḡḡḡ*), 52.
- Kumbagāmo*
a village, not identified, 151.
- Kumbdlako*
a tank, not identified, 237.
- Kumbandho*
(a *nighaḡfo*), 67; also celestial choristers of (*Anurā*), 72.
- Kumbhigallako*
a wiharo, not identified.
- Kumbhikāwātan*
a clay pit at *Anurādhapura*, 99.
- Kumbakātā*
(a slave girl), 59.
- Kummantagāmo*
a village, not identified, 137.
- Kunḡalo*
a brahman of *Dwaramanḡalo*, 138.
- Kunḡjaro*
a state elephant, 99.
- Kunatamāllako*
at *Anurādhapura*, 99.
- Kurindipḡḡako*
a wiharo, not identified, 202.
- Kurūwinda*
sand stone, 169.
- Kudwati*
one of the ancient capitals of *India*, not identified, 8.
- Kurindrā*
a city in *India*, supposed to be *Hurdwar* where *Gōtamo Buddha* died, 11.
- Kusmapura*
vide *Pātīlipura*, 115.
- Kuḡḡḡḡ*
a wiharo in *Rihano*, not identified, 131.
- Kuḡḡumbiko*
passim: the head of a family; a man of property.
- Kutumbitingano*
a village in *Giri*, Singh. *Kellabannanangama*, not identified, 142.
- Kutwikkulo*
a wiharo Singh. *Kemgulla*, not identified, 203.

L

*Labhiyavasabho*a warrior of *Duttahagāmini*, [137](#).*Lābūgamo*a village near the *Aritthō* mountain, not identified, previously called *Nagara-kagmo*, [64](#).*Lajjitiso*[201](#), [202](#).*Lala*situated between *Wangu* (*Hengal*) and *Magadha* (*Behar*), [43](#), [46](#), [47](#).*Lankā**paṇṇim*: the oldest name of Ceylon in the literature connected with the religion of *Gāṭamo* Buddha, and derived from its beauty and perfection.*Lankāpura*the ancient capital of *Lankā*, supposed to have been submerged, [49](#), [52](#).*Lankāwihāro*at the *Aritthō* mountain, [127](#).*Lohadwararalaggāmo*a wihāro in the *K'ūi* mountain, [150](#).*Lōhakumbhī*one of the hells, the name signifies a caldron of molten lead, [18](#).*Lōhapasaddo*the brazen palace for priests at *Anurādhapura*, [101](#), [161](#), [163](#), [164](#), [165](#), [195](#), [200](#), [202](#), [210](#), [215](#), [225](#); (stone pillars thereof reset), [232](#), [239](#), [257](#).*Lōhitawākaḍo*now *Lēwākaḍa* or *Lāwōya* in *Rōhano*, [62](#).

M

*Madda*one of the ancient subdivisions of the Gangetic provinces, not identified, [54](#).*Madhura* (*Dhakkhina*)the southern *Madura* in the peninsula of India, [51](#).*Māgadhd*comprising the modern *Behar* and perhaps the adjacent provinces, [1](#), [43](#), [251](#), [253](#).*Māgasiro*the month November-December, deriving its name from an asterism, [68](#), [70](#).*Maggophalan*from *Magga* path and *phala* blessing, probation and sanctification, [74](#).*Maha-dzanasiddi*a great hall at *Anurādhapura*, not identified, [224](#).*Mahābrahmā**vide Brahmā*.*Mahachūliko* or }
Mahachūlo }son of *Khalldandgo*, [202](#), [203](#), [206](#), [209](#).*Maha-angano*a tree at *Anurādhapura*, [99](#).*Mahadaragvūlo*a tank, not identified, [237](#).*Mahadditiko*[210](#), [213](#), [215](#)*Mahadēwo*théro [37](#), [71](#); the disciple of *Kakusandho*, [90](#); a minister of *Dhammasako*, [111](#); a théro of *Pallawabhōgo*, [171](#).*Mahadhammarakkhilo*théro, [33](#); [34](#), [71](#), [74](#); a théro of *Yōna*, in India, [171](#).*Mahāgallako*a tank, not identified, [237](#).*Mahāgāmano*a tank, not identified, [224](#).*Mahāgāmo*the ancient southern capital of Ceylon, now *Māgama* in *Rōhano*, [130](#), [134](#), [135](#), [145](#), [146](#), [147](#), [148](#), [150](#).*Mahagandiwāpi*a tank to the southward of *Anurādhapura*, not identified, [215](#).*Mahādēlo*king of the celestial *Nāga*s. See *Kālandgo*, [221](#).*Mahākassapo*the Buddhistical heirarch at the time *Sākyā* died, [11](#), [14](#), [20](#), [42](#), [185](#).

- Mahallakā nāga* 224.
Mahāmdā wife of *Wankandziko*, 223.
Mahāmangalo a viharo on the *Gonno river*, not identified.
Mahāmani a tank, not identified, 221.
Mahamigo a royal garden at *Anurādhapura*, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225.
Mahamuchalo 8.
Mahāndga the garden in which *Gōtāmā* alighted at *Mahiyangano* in *Bintenne* in his first visit to *Ceylon*, derived from *Maha* and *nāga* the great iron wood trees with which it abounded, 3; another at *Anurādhapura* 106.
Mahāndgo the second brother of *Dendnanpiyatāso*, 82, 97, 130, son of *Wattagāmini*, 203.
Mahāndmo (garden) 91, 92, 93; a *rājā* 250, 252, 253; the author of the *Mahāwanso*, 254, 255.
Mahānārādakassapo one of the incarnations of *Gōtāmā* *Buddho*, in the character of a *brāhmaṇijā* of that name, the subject of one of the discourses of *Buddho* in the *Khudakanikāyo*.
Mahanikawitthi a tank, not identified, 221.
Mahānipo a tree at *Anurādhapura*, 99.
Mahanuggalo a *dāgoba* in *Rōhano*, not identified, 145.
Mahāpalbato *Elāro's* state elephant, 154.
Mahāpadhāno a hall in the *Mahavihāro* at *Anurādhapura*, 252.
Mahāpadumo 99.
Mahāpdli a refectory at *Anurādhapura*, 123.
Mahāpanddo 8, 184, 239.
Mahāpatāpo 8.
Mahāppamādan a discourse of *Buddho* on non-procrustation in the *Anguttaranikāyo*, 102.
Maharakkhito a *théro*, 71, 74.
Mahārantako the usurper, 202.
Mahāratthān the *Maratta* country in *India*, 71, 74.
Mahārittho vide *Arittho*.
Mahāsāgara at *Anurādhapura*, 93, 95.
Mahāsammato the "great elect" the first monarch of this *Kappa*, 8.
Mahāsangati the designation of one of the schisms in *Buddhism*, 20.
Mahāsango a *théro*, 197.
Mahāsano at *Anurādhapura*, 119.
Mahāsino 233, 234, 238.
Mahāsino 127; a *théro* of *Bhitiwānko*, 178.
Mahāsōno a warrior of *Elāro*, 137, 152.
Mahāsūmbhō disciple of *Kōṇḍagamāno* *Buddho*, 93; a *théro*, 141.
Mahāsūwino the great cemetery at *Anurādhapura*, 66, 99.
Mahātisso a *théro*, 203.
Mahātittā *Mantotta* near *Manar*, where extensive ruins are still to be seen, 51, 155, 217; also an ancient name of *Mahamēgho*, 88, 89, 90.

*Mahādhūpa**Mahāwanno**Mahāwanno**Mahāwiharo**Mah'lo**Mahindadipo**Mahindo**Mahisadāniko**Mahisamandala**Mahiyangana**Mahōdaro**Majjhantiko**Majjhimo**Mahādēwo**Malabars**Mālaka**Malayā**Malla**Maliyadēwo**Manḍadipo**Manḍalagiri**Manḍawāpi**Manḍhita**Mangalika**Mangalo Buddho**Mangdhūpaniṭṭi**Mangano**Maniakkiko**Manihro**Manikdragāmo**Manindogopabbala**Manto**Marichawatti**Marumba**Marungandpariwēno*

Runawelli dāgoba at *Anurādhapura*, [88](#), [165](#), [168](#), [169](#), [170](#), [171](#), to [193](#), [195](#), [196](#), [200](#), [201](#), [203](#), [211](#), [213](#), [215](#), [221](#), [225](#); (pinnacle of glass) [229](#).

a temple at *Wādli* the capital of *Wajji* in *India*, [16](#), [17](#), [18](#), [19](#), [171](#).

the title of this historical work, 1; *vide* the Introduction.

at *Anurādhapura*, [122](#), [123](#), [125](#), [107](#), [210](#), [224](#), [225](#), [233](#), [134](#), [235](#), [236](#), [237](#), [238](#), [252](#).

near *Anurādhapura*, not identified, [142](#).

the land in which the banished children of *Wijayo* and of his companions settled, [46](#), not identified.

(son of *Asoko*) [36](#), [37](#), [39](#), [71](#), [76](#), [77](#), [81](#), [82](#), [85](#), [88](#), [90](#), [91](#), [92](#), [94](#), [96](#), [97](#), [105](#), [106](#), [111](#), [117](#), [118](#), [119](#), [124](#), [161](#), [237](#), [151](#).

Singh. *Mideniyi* in *Girijanapada*, not identified, [142](#).

one of the ancient divisions of India, not identified, [71](#), [73](#).

still bears the same name, the post of Bintenno, [3](#), [4](#), [104](#), [150](#), [228](#).

[4](#), [5](#), [6](#).

[37](#), [71](#).

a théro, [71](#), [74](#).

[8](#), [73](#).

passim: the appellation of the natives of the peninsula of India generally, as well as of their descendants naturalized in Ceylon: *Pāli*, *Damilo*.

terrace, but particularly applied to the terrace of the *Upasatho* hall at *Anurādhapura*, [66](#).

the mountainous districts of which Adam's peak was the centre, [52](#), [167](#), [217](#), [228](#), [234](#), [235](#).

ambassador of *Dīvēdnapiyatizzo*, [69](#).

théro, [197](#).

[93](#), [94](#).

a wiharo, not identified, [225](#).

a wiharo, not identified, [203](#).

[8](#), [231](#).

an ornamental scroll used in architecture as well as on banners, [164](#).

[1](#).

a wiharo and tank, not identified, [257](#).

in *India*, not identified, [197](#).

[67](#), [96](#).

a wiharo and a great tank, now *Minnairy* tank near *Trinkomalie*, [236](#).

a tank, not identified.

a mountain also called *Kāḍḍyanakanniko*, not identified.

a division of the *widoes*; also incantations, [56](#), [71](#), [72](#).

a dāgoba and wiharo at *Anurādhapura*, [159](#), [160](#), [161](#), [164](#), [185](#), [223](#).

a ferry near *Anurādhapura*, [100](#).

at *Anurādhapura*, [102](#).

- Maruپیو*
Marutta
Māsa
Mattakūṭumbiko
Mattābhaya
Mātuwihāro
Māyā
Māyo
Māghawannābhaya
Mēru
Metteyya
Migagāma
Mihintallē
Millo
Missakapabbato

Mithila
Mittazina
Mittinno
Moggali
Moggaliputtatissa
Moggallāna
Mokkha
Mōrako
Mōriya or Mayūra

Muchalindo
Muchalo
Muchelapattano
Mulakkidde
Mulanitti
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Mundo
Muni
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 a general name for pulse or beans, [140](#).
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 a minister of *Eldro*, [137](#).
 now *Mihintalle*, a mountain near *Anurādhapura*, [77](#), [78](#), [84](#), [106](#), [213](#), [225](#), [237](#), [240](#).
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 the capital of the *Mōriya* dynasty, on the borders of the Himalayan mountain; its site not precisely ascertained, [21](#), [254](#); also a *parivāso* at *Anurādhapura*, [247](#), [257](#).
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 an officer of *Wattagāmini*, and a wihāro built by him, [206](#).
[15](#).
passim: a sage, a divine sage, from the root *mana* wisdom.
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- Nachiti*
Nāgachattukko
- a wihāro in *Dwijagāma*, [224](#).
 a tank at *Mihintallē*, [103](#).

- Nágasako*
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Nágalaśá
Nágálóko
Nágamaháwiháro
Nágamálako
Nagaragulliko
Nagarakagámo
Nágo
Naggadipo
Nakulanagara
Nakulo
Náli
Nandano
Nandasarathi
Nandatisso
Nandigámo and wápi
Nandimitto
Nando
Nanduttaro
Nánodayá
Narichana
Ndrado
Nawanila
Nagétatisárdámo
Néru
Nibutti
Nichichandalo
Nighanto
Nighantárdámo
Nigródhó
Niliyo
Nimilo
Nindagámo
Nipuro
Niṭṭhulawitthiko
Nimatti
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 at *Anurádhapura* in the time of *Kondgamano* Buddha, 93, 95.
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passim: the snake called cobra de capello, as also snake worshippers, vide *Chéránágo*.
 the land in which the banished wives of *Wijayo* and his band settled, not identified, 46.
 Singh. *Mukháṇaru* in *Girijanapado*, not identified, 142.
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 9.
 Singh. *Niṭṭhulawitthi* in *Róhano*, not identified, 140.
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O

- Ojadipo* 88, 89.
Okkákamukho 9.
Okkáló *Irkawaku* of the Hindus, 9.

P

- Pabbatáramayo* a wiháro at *Anurádhapura*, 207.
Pabbato an officer of *Wattagámini*, 207.
Pachchi *passim*: from *Pati* and *ékaś*, individually, or severed from unity (with supreme buddhohood); inferior Buddhas, who are manifested in the intervals between the *nibbānaś* of one, and the advent of the succeeding supreme or *Lokuttara* Buddha.
Páchino (adjective) east, eastern, 18.
Pachinatissapabbato a wiháro, not identified 234.
Padumastaro a garden at *Anurádhapura*, 210.
Padumo 1. a wiháro at *Anurádhapura*, 123; a wiháro at *Jambukótó*, 117; a wiháro to the eastward of *Wanjuttaro*, 127; an island, 229.
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Pallawabhógo in India, not identified, 171.
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Panchasiko the chief of *Sakko's* celestial band, 180, 189.
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Panayamáro a damillo usurper, 204.
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Pandukábhayo 58, 60, 61, 64, 65, 67, 203.
Pandalo the bráhmaṇ, 60, 62.
Panduwáso 54, 55, 56, 57, 58, 61.
Pandúwo king of southern *Madura*, 51, 51, 53.
Panhambamáo the spot on which the hall of offerings to the priesthood was built at *Anurádhapura*, 85.
Panjali a mountain at the source of the *Karindo* river, not identified 194.
Pannatti the designation of one of the buddhistical schisms, 21.
Pannuwallako a wiháro and tank, not identified, 257.
Paribbájaka *passim*: from *pari* and the root *waja*, to quit or depart from; the relinquishment of worldly cares; a devotee, religious mendicant.
Paribbájaka-áramo temple built for the above sect at *Anurádhapura*, 67.
Pariko a tank, not identified, 237.

- Pasandhiko*
Pásdno
Pátaliputro or *pura*
Páidpo
Pathamo chétiyo
Patháyaka
- Patidraññan*
Patto
Pawárama
- Payágupattana*
Payangullo
Pijalako
Pilagdmo
Pitineapigámo
Pitawattu
Pítangawati
Phalika
Phaluggaparinirini
Pharindo
Phassadémo
Phusao
- Phusso*
Pilapitthi
Piliyamdno
Pitakattaya
- Pithiyo*
Piyadassi
Piyagudipo
- Pokkharapsaya*
Pujápariméno
Puppapura
- Paradémo*
Parákhito
Pasamittá
- devotees ; a term applied by buddhists to those of a different creed, 66.
 hill near *Anurádhapura*, 66.
 vide also *Puppapura*, 22, 30, 37, 69, 70, 85, 111, 114, 115.
8.
 a dígobh at *Anurádhapura*, 119, 123.
 western, also written *Panyaká*, and supposed to be derived from *Párad*, the position of which Indian city has not been ascertained, 16, 18.
 the sacerdotal sentence of admonition, conducive to repentance, 16.
 the refectory dish of Buddha, 105, 106, 204, 248.
 from the root *wara* to arrest, or terminate ; any final or concluding act, and generally applied to the termination of the observance of *Wasso*.
 on the Ganges, 113.
 a wiháro in *Kotthiráto*, 176, 177.
 a wiháro, not identified, 224.
 a wiháro situated in a delta of some river, not identified, 210.
 a village seven yojanas north of *Anurádhapura*, not identified 168.
 the account of the *Peta* or spirits, one of the books of the *Khudanikáyo*, 83.
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 at *Anurádhapura*, 102.
255.
 a warrior of *Duthagámini* 137, 143, 154, 155, 156, 157, 158.
pazim : an asterism, or lunar mansion which gives the name to the month " *Phusso* " December-January.
 a Buddha 1.
 a wiháro not identified 225.
 a damillo usurper 204.
 the three *Pitaka* or divisions of the buddhistical scriptures 207, 247, 251.
252, 256.
 a damillo usurper 256.
 a Buddha 1 ; a théro of *Jéto* wiháro 171, 173.
 Singhalese *Puwanga diwayina*, some islet or neck of land, not identified 146.
157, 197.
 a tank, not identified 248.
 at *Anurádhapura*, 183.
 from *Puppha* and *pura* the floral city, the *Palibotra* of the western classics, the modern Patna : vide *Pátaliputro* 17, 23, 105, 110.
 a deity or tutelar of *Anurádhapura*, whose temple stood on the northern side of the great cemetery, where *Bhalluko* was defeated, 156.
 the king's almoner and spiritual minister—the office appears to have been always held by a person of the bráhman caste ; also family priest 61, 65, 69, 49.

R

- Raduppollo*
a tank, not identified, [221](#).
- Rāhagullako*
a mountain to the eastward of *Anuradhapura*, not identified, [127](#).
- Raherako*
a mountain, not identified, [127](#).
- Rahulo*
son of Buddha, while Prince *Siddhattha*, [2](#).
- Rājagaha*
Rājamāhi in *India*, [8](#), [12](#), [29](#), [171](#), [185](#), [240](#).
- Rājagiriya*
one of the schisms in buddhism, [21](#).
- Rājamahawihāro*
not identified, [225](#).
- Rājananda*
[90](#).
- Rajatalēno*
the *Ridi* wihāro in the seven kories, [215](#).
- Rājuppala*
a tank, not identified, [248](#).
- Rakkhito*
a thero [71](#), [73](#).
- Rāmagāmo*
a town on the *Ganges*, not identified, [184](#), [185](#).
- Rāmagōno*
one of the towns founded in the reign of *Pandurāso*, not identified, [56](#); a wihāro, [225](#).
- Rāmuko*
a wihāro in the western division, not identified, [224](#).
- Ratanamāli*
at *Anuradhapura*, [90](#), [93](#).
- Ratanazuttan*
a discourse of Buddha, in the *Suttanipitā*.
- Ratanatrayā*
paśin : the three treasures ; an appellation assigned to the three divisions of the buddhistical scriptures.
- Ratimāḍḍhano*
a pleasure garden at *Puppahapura*, [41](#).
- Ratamālakanduko*
a tank, not identified, [237](#).
- Ratannanniko*
a tank, not identified, [224](#).
- Rivato*
Buddha, [1](#) ; the *thero*, [16](#), [17](#), [18](#), [19](#) ; the instructor of *Buddhaghōso*, [258](#).
- Rōhano*
the southernmost division of the island, a portion of it near *Tangalle* is still called *Roona*, [57](#), [130](#), [133](#), [148](#), [254](#), [256](#).
- Rohano*
brother of *Bhaddakachchānd*, derived his title from the above province, [57](#).
- Rojō*
[8](#)
- Ruchi*
[8](#).
- Rūprāmo*
[237](#).
- Rumanwelli*
the Singhalese for *Hēmamālakā*, and *Somannamālakā thūpo*, the *dāgoba* at *Anuradhapura*, [88](#), [89](#), [96](#), [165](#).

S

- Sabbadēwo*
[227](#).
- Sabbakāmi*
the buddhist hierarch at the second convocation, [18](#), [19](#).
- Sabbanādo*
the disciple of *Kassapo Buddha*, [16](#).
- Sacchasaṇṇuta*
from *saccha* certainty, truth, and *saṇṇuta* comprised ; a division of the *Sānyuttakaniḍḍyo*, containing the *Chatusacchaya* or four sublime truths. *vide Tisso* brother of *Dutthagāmani*.
- Saddhātisso*
one of the schisms in Buddhism in Ceylon, [21](#).
- Sāgaliya*

Sdgaradewo

Sdgero

Saggo

Sahasadtwo

Sahasakariso

Sakko

Sdtyd

Sal (tree)

Sdlagallo

Saldkagga

Sdlawano

Salho

Sali

Saliló (adjective)

Sdlipabato

Sdmchittan

Samddhi

Samápatti

Sdmantro

Sambalo

Sambhúlo

Samidho

Sammalo

Sammuddisannadla

Sdna

Sandhimittá

Sanghd

Sanghabódhi

Sanghamittá

Sanghamitto

Sanghapálo

Sanghatisso

Sangiti

Sango

Sankantika

Santusito

8.

8.

salvation, heaven, the *swarga* of the brahmans, 159.

a *théro*, 74.

a tank of a thousand *kariss* of land, not identified, 221.

the chief of the *dévas*, *Indra*, 47, 105, 128, 163, 196, 180, 189.

passim: the appellation of a royal race; its derivation explained in the Introduction; an appellation of *Gótamo Buddhó* as a descendant of that race.

passim: *shorea robusta* (Wilson's *Sana. Dic.*)

Moregulla in *Malayd*, not identified, 204.

the hall in which the "*saldka*" (tickets for the distribution of alms to the priests) are drawn, 101.

a *wiháro* and tank in *Rókano*, not identified, 257.

17, 18, 19.

son of *Duffhagdmani*, 199, 200; an officer of *Wattagmini* and his *wiháro*, 207.

aquatic, 79.

a *wiháro* in *Nágadipo*, not identified, 224.

Buddho's discourse on unity in faith, in the *Anguttaranikáyo*, 81.

passim: meditative abstraction, from the root *dhara* to bear or endure.

passim: the state of enjoyment of *samddhi* abstraction, or sanctification.

passim: is the contraction of *Sámanassa apachcho*, the son of a priest, the designation of a buddhist priest from the period of his admission into the sacerdotal fraternity till he is ordained *upasampadd* or full priest.

a *théro*, 71.

16, 17, 18, 19.

91, 92, 93.

Eldro's charger, 134.

a temple at *Jambukdlo*.

a *divin* of *India*, not identified, 16, 18, 19.

25, 27.

daughter of *Mahanámo*, 263.

228, 229, 230, 231.

34, 36, 37, 78, 85, 110, 111, 115, 116, 119, 120, 121, 125, 136.

23, 232.

théro, 232; another, 252.

228, 229.

from the preposition *esá*, united, collected, and the root *gi* to sound or rehearse, a convocation, 20.

a caravan chief, 138.

the designation of one of the schisms in Buddhism, 21.

one of *Sakko's* celestial musicians, 185.

<i>Sarabhu</i>	4.
<i>Sāriputto</i>	4, 81, 251.
<i>Sasata</i>	one of the creeds which the buddhists pronounce to be an heresy.
<i>Sasuro</i>	a brother in law, also any another near connection, 224.
<i>Satātintako</i>	a cataract flowing from <i>Anāttathō</i> lake.
<i>Sattapanni</i>	a cave near <i>Rājagaha</i> , derives its name from the <i>sattapanni</i> tree, Singh. <i>Rukkattana</i> , 12.
<i>Sāvatthipura</i>	the capital of <i>Kāsālō</i> , 240; a division of <i>India</i> , not identified.
<i>Silésumano</i>	the rock of <i>Sumano</i> , Adam's peak, 3.
<i>Siliyd</i>	a schism in Buddhism, 21.
<i>Sēndapoti</i>	the chief of an army, 69.
<i>Sēndapotigumbako</i>	a forest near the <i>Aripho</i> mountain, 64.
<i>Sēnindagutto</i>	Singh. <i>Mittasina rāja</i> , 100.
<i>Sēno</i>	the malabar usurper, 127.
<i>Setthi</i>	cushier, treasurer, now called " <i>chetty</i> ," 60, 76.
<i>Siddhattho</i>	the name of <i>Gótomo</i> when a layman, 1, 9, 10; (a <i>théro</i>), 172.
<i>Siddhattikā</i>	one of the schisms in buddhism, 21.
<i>Siggawo</i>	28, 30, 31, 32.
<i>Sikabhdhu</i>	(lion-armed) father of <i>Wijayo</i> , 43, 45, 46, 47, 50, 51, 54.
<i>Sikahannu</i>	9.
<i>Sihala</i>	the name given to Ceylon subsequent to the landing of <i>Wijayo</i> , from <i>sika</i> , the lion, and the root <i>lu</i> to destroy, 50, 51, 239.
<i>Sihalō</i>	the lion slayer, a Ceylonese or Singhalese, 50, 203.
<i>Sihapura</i>	the capital of <i>Lāla</i> whence <i>Wijayo</i> embarked for Ceylon: probably the modern <i>Singha</i> on the <i>Gunduck</i> river, in the vicinity of which the remains of <i>dāgobas</i> are still to be seen, 46, 54.
<i>Sihanā</i>	a ferry near <i>Anurādhapura</i> , 100.
<i>Sihanā</i>	streaked like a lion, 43, 46.
<i>Sihanā</i>	9.
<i>Sihanā</i>	9.
<i>Sildchētiyo</i>	a <i>dāgoba</i> at <i>Anurādhapura</i> , 7.
<i>Silan</i>	<i>paṣim</i> : precept or commandment of <i>Buddho</i> .
<i>Sildsobbhakanāḥako</i>	a <i>dāgoba</i> at <i>Anurādhapura</i> , 93, 206; one of the places where <i>Waṭṭagāmani</i> concealed himself, not identified, 204.
<i>Sildpazo</i>	a parivēno of the <i>Rakano Tisārdmo</i> , 131.
<i>Sildthūpo</i>	at <i>Anurādhapura</i> , 202.
<i>Sildtisabōdhi</i>	254.
<i>Sindhano</i>	a particular breed of horses, from <i>Sigha</i> swift and the root <i>dhāna</i> , to run, 142, 187.
<i>Sirigutto</i>	<i>Eldro's</i> second charger, 134.
<i>Sirindghawanno</i>	238.
<i>Sirindgo</i>	225, 228.

- Sirisa* a tree Singh. *mārd*, 90, 93.
Sirisanchhaya 9.
Siriwadh 31.
Siriwathapura one of the ancient cities of Ceylon, not identified, 49, 63.
Sirīruho the lock of hair relic of Buddha, 4, 104.
Simali daughter of *Amandagmani*, 216.
Simo Siva, one of the hindu triad, 67; a porter, 209.
Sōbhawatti 92.
Sōbhawattinagara 92.
Sōbhito 1.
Sōmadēvi wife of *Wattagāmini*, 203, 204, 206.
Sōmanandako 96.
Somārdmo a dagoba built in honor of *Sōmadēvi*, not identified, 206.
Sōnako 28, 29, 30; a warrior of *Duffhagāmini* 140, 153; a minister of *Mahaseno*.
 235, 236, 238.
Sonēipassō the name of the eastern division of the town of *Anurddhapura*, 81.
Sappanali *Ruanwelli* dagoba at *Anurddhapura*, 161.
Sinō a théro, 71, 74.
Sōnuttaro the appellation of a royal race from *sono* and *uttaro* 75; a *sāmanéro*, 183 to
Sorēyya a division of *India*, not identified.
Sōtāpatti *passim*: from "sōtā" a rushing torrent, the first stage of sanctification, which
 conveys the individual attaining it to other stages, in Singhalese *sōwan*.
Sotthi 28.
Sotthiāno 253.
Sotthigāro a wihāro on the *Chētiyo* mountain, 240.
Sōwannandako the *Ruanwelli* dagoba, at *Anurddhapura*, 88.
Sōwannapāli wife of *Pandukābhaya*, 62, 65, 67.
Subhaddakachchānā 9.
Subhaddo 11.
Subhāvato Adam's-peak, 94.
Subbattha one of the schisms in Buddhism, 21.
Subho the usurper, 218, 219, 220, 222, 254.
Sudassanandako at *Anurddhapura*, 93 (*Mālako*) 96.
Sudassano 8.
Suddhādēvi the first name of *Wihdrādēvi*, 131.
Suddhōdāno 9.
Sudhammā 95.
Suddhāwadd the mansion of the pure or virtuous, one of the heavens, 17.
Sugato one of the appellations of Buddha, equally signifying felicitous advent, and
 felicitous departure from *suffhū* and *gato* or *dāto*.
Sujāto 1.
Sukkōdāno 9.

- Sumanakuto*
Sumanawāpi
Sumano
 the peak of *Sumano* Adam's-peak, [7](#), [52](#), [91](#), [197](#).
 four *yojanas* to the south east of *Anurādhapura*,
 a *Buddho*, [1](#); one of the *diwas*, [3](#); a *Pathiyan* *théro*, [18](#), [19](#); brother of
Asoko, [23](#); son of *Sanghamittā*, [34](#), [70](#), [77](#), [80](#), [104](#), [105](#), [106](#), [115](#), [117](#),
[118](#), [122](#); a native of *Mahāgdmo*, [132](#); a *samanéro*, [179](#); a village, [247](#).
Buddhó, [1](#).
Sumito
 a *théro*, [37](#), [38](#); king of *Lāla* the next brother of *Wijayo*, [46](#), [53](#), [54](#).
Sunahāta
 a *parivāno* at *Anurādhapura*, [101](#).
Supannó
 supernatural beings partaking of the nature of birds, the *garuda*, [116](#).
Suppabuddho
[9](#).
Suppadewo
[43](#).
Suppādrakapatanaṃ
 a port in India, not identified, where *Wijayo* attempted to land in his passage
 to Ceylon, [46](#).
Sūranimilo
 a warrior of *Dutthagamini* [137](#), [139](#), [140](#), [152](#), [155](#), [154](#).
Sūratiaso
[127](#).
Suruchi
[8](#).
Sugimā
 mother of *Pandurāso* [56](#).
Susunāgo
[13](#).
Suttā
 the designation of one of the schisms in Buddhism, [21](#).
Sūvannabhūmi
 the Burmese country [71](#), [74](#).
Suvannapīṇḍatisso
 the name of *Suratiaso* before he ascended the throne, [127](#).
Sugāmo
 a *déwata* of the *Sugāmo* heavens, [189](#).

T

- Talachatukko*
Talango
Talacacharo
Tāmalitti
Tambapanni
 at *Anurādhapura*, [109](#).
Singh. Talagaru-niddre in *Rāhano*, not identified, [197](#).
 a band of musicians from the *tāla* to beat (drums &c.)
 a port on the *Indian* ocean, near one of the mouths of the *Ganges*, [70](#), [115](#).
 the place at which *Wijayo* landed in Ceylon, supposed to be near Putlam.
[47](#), [53](#); also a name of Ceylon, [50](#).
Tambamitti
 seven *yojanas* to the south east of *Anurādhapura*, beyond the river, [166](#).
Tanasino
 a wild hunter, who protected *Wattagamani*, [204](#).
Tarachchāwapi
Singh. Walasnewa, a tank near *Anurādhapura*, not identified, [130](#).
Tathāgato
passim: an appellation of the *Buddhos*, vide derivation in the Introduction.
Taratatino
 one of the *Déwālōka* heavens, in which *Sakko* himself dwells, [162](#), [164](#), [178](#).
Telumapdli
 at *Anurādhapura*, [100](#).
Thirapassayaparivāno
[102](#).
Thiraputtabhāgo
 a warrior of *Dutthagamini*, [137](#), [141](#), [152](#), [153](#), [159](#), [194](#), [197](#).
Théravadda
 discourses of the *théros*, on the schisms in the Buddhistical church, [252](#).
Théro
passim: the designation of the senior Buddhist priests; literally an aged person.

*Thullatthanako**Thūpārāmo**Thūpo**Thusanawatti**Tala**Timbaru**Tissamahānīkāro**Tissārāmo**Tissawaddha**Tissāndapi**Tissānaso**Tisso**Tūthārāmo**Tittira**Tivakko**Tūliddhāro pabbato**Tumbariunganañi**Tumbaro**Tumbo**Tumbanāso**Tusitapura*201.a dāgoba at Anurādhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 123, 125, 130, 201, 211, 215, 221, 224, 234, 250.*passim*: a dāgoba or shrine of a relic.a yard where rice was pounded at Anurādhapura, 99; a village, 243.a grain, Singh. *Tala*.one of Sakko's celestial band, 189.built by *Kākaranno* in *Rōhano*, not identified, 131, 146, 150.a *whāro* at Anurādhapura, 97, 123; a *whāro* in *Rōhano*, 132, 195.mountain, the source of a great canal of irrigation, not identified, 221.the Tissa tank at Anurādhapura, 123, 126, 139, 159, 218, 243; another in *Rōhano*, 217.a tank, not identified, 237.a *Buddho*, 1; father of *Nāno*, 140; minister of *Dutthagāmini*, 146; a *théro*, 197; *Dēvānāpiyāziso*, 25, 78; son of *Moggali*, 26, 28, 31, 40, 42; brother of *Asoko*, 33, 39; son of the *Kinnari*, 37, 38; brother of *Abhayo*, 63; Ambassador of *Dēvānāpiyāziso*, 62; *Rājā* of *Kalyāni*, 131; brother of *Dutthagāmini*, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201; an officer of *Wattagāmini*, 207; a *théro* in the time of *Wattagāmini*, 307; son of *Mahāmūchalo*, 209; a firewood cutter, 269.a *whāro* and gate at Anurādhapura, 203.the snipe or sand lurk, the designation of one of the *Jātakas* or incarnations of *Buddho*, from his having been incarnated in that form, in one of his former existences.a *brāhman*, 110.a mountain in *Rōhano*, not identified, 143, 217.a marsh near *Dhūmarakkhopabbato*, 63.a mountain stream between *Upatisa* and *Dvāramanāḍalako*, 59.a chief 151.a village, not identified, 151.one of the *Dēvalōkas*, 199, 200, 201.

U

*Ubbadhikk**Udakapāsāno**Uddiyāhaddako**Uddhakanduro**Uddhanchuldhhayo**Udumbaro**Ujjeni**Ukkhēpaniya**Ukkunagaro*rules by which order was preserved at sacerdotal convocations, 19.a *whāro*, not identified, 224.15.a *whāro* built by *Mahānāgo*, not identified, 130.4.Singh. *Dimbul* (*Ficus glomerata*), 143.vide *Ananti*, 23, 76, 171.the sentence of sacerdotal expulsion, 16.a town, not identified, 197.

- Ummādachitta* the mother of *Pandukābhaya*, 56, 57, 58, 59.
- Uṇṇo* a chief, 151.
- Upacharako* ft.
- Upajjhāyo* from *upa* near, and the root *jhi* to meditate—thence *upathānaṇa jhāyati*—"he who assists the lover of good works," is contracted into *upajjhāyo*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampadda* ordination, 37.
- Upālī* 13, 28, 29.
- Upāsako (adjective)* *passim*: devotees from *upa* and *śaś*, to live near or with (*Buddho*).
at *Anurādhapura*, 110, 120, 123.
- Upāsakanvihāro* *passim*: from *upa* near, *śaś* united, and the root *pada* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the *Sāmanēro* being the intermediate stage between admission into priesthood and the full ordination.
- Upasampadā* one of the ancient capitals of Ceylon, situated to the north of *Anurādhapura* on the *Malwattē oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109.
- Upatissa* an officer of *Wijayo*, 50; a rāja, 247.
- Upasathō (adjective)* *passim*: from *upa* near, by, with, and *wasatho*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.
- Upāsathō (Buddho)* 8.
- Uppalaṇ* in Singh. *maha nel*, the lotus, 22, 133, 139.
- Uppalo* father of *Phussadēro*, 143.
- Uppalawannō* *Viśṇu* 47.
- Uṛawēla* founded by an officer of *Wijayo* Singh. *Mahānelligama*, not identified, 50, 219.
- Uṛawēlapattanam* five *yojanas* west of *Anurādhapura*, near the pearl banks, 168.
- Uṛawālaya* from "*uru*" sand, and "*wēlaya*" waves or mounds,—the present *Buddhaghya*, in *India*, where the bo-tree still flourishes, 1, 4.
- Uṛawelo* an officer of *Wijayo*, 50; brother of *Bhaddakachchānd*, 56.
- Usabhū* a measure, vide *gōjano*.
- Uttaniyā* a *wihāro* in *Winjīkā* in *India*, 171.
- Uttarakuru* one of the four *dipos*, or great divisions of the human world, the northern division, 2, 178.
- Uttaratissārdmayo* a *wihāro* at *Anurādhapura*, 206.
- Uttaro* a *thēro*, 71, 74; a *sāmanēro*, 178.
- Uttinno* a *thēro* of *Kāmira*, 171.
- Uttiyo* a *thēro*, 71, 96; brother of *Dindānanpiyattiso*, 124, 125, 126, 127; of *Kalyāṇi*, 131; an officer of *Wattagāmani*, 204.
- Utū* from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*hemanto* snowy or cold, *gimkano* hot, and *wasanno* rainy.—An *utū* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Katiko*, viz., *Hemanto*, *Sisiro*, *Wasanto*, *Gimkano*, *Wasanno*, *Sarado*.

W

- Waddhamānā*
the name of *Anurādhapura*, in the time of *Konāgamano Buddha*, [91](#); a tank and *wihāro*, [257](#).
- Wāhana*
a tank, not identified, [237](#).
- Wahitta*
a town, not identified, [151](#).
- Wājji*
n part of *Bahar* in *India* over which the *Licchavi rajae* ruled, [15](#), [17](#).
- Wālagamo*
a *wihāro*, Singh. *Wēlagama*, not identified, [208](#).
- Wālapasso*
n tank, not identified, [240](#).
- Wāli*
a *wihāro* in *Uruwēlo*, not identified, [219](#).
- Wāliyēro*
in *Rikano*, not identified, [221](#).
- Wālukāramo*
a temple at *Wēdli*, the capital of *Wājji*, [19](#), [29](#).
- Wanawāsi*
a country to the south of the *Jambund*, in *India*, [71](#), [73](#), [173](#).
- Wangapatānkagullu*
a *wihāro*, not identified, [208](#).
- Wangu*
one of the divisions of the ancient *Majjhadesa*. In P. Wilson's Dictionary "Bengal, or the eastern parts of the present province," [43](#), [44](#), [45](#).
- Wangurdjd*
the grand-father of *Wijayo*, [43](#), [45](#).
- Wanguttaro*
a mountain, not identified, [127](#).
- Wankandika*
[223](#).
- Wannakanna*
a great canal of irrigation, not identified, [210](#).
- Waradipo*
name of Ceylon in the time of *Konāgamano Buddha*, [91](#).
- Warakalyāno*
[8](#).
- Wararajō*
[8](#).
- Waruno*
[24](#), [37](#).
- Wāsabhagāmiko*
n *théro*, [18](#).
- Wasabhō*
father of *Wēluzumano*, [142](#), [143](#), [144](#); an usurper, [219](#), [220](#), [222](#), [223](#).
- Wasawo*
vide Sakko, [234](#).
- Wasso*
passim: the four months of the rainy season from the full moon of July to the full moon of November; during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances; this religious term or sacred season is called in Singhalese *wasso*.
- Wāsuladatta*
nephew of *Kālandgo*, [187](#).
- Wasripandayaho*
a section on *wasso* in the *Mahdwaggo*, [103](#).
- Walamangano*
a tank, not identified, [222](#).
- Wāṭṭo*
also called *Nigródho*. *Ficus indica*, [44](#).
- Wāṭṭagāmani*
[202](#), [207](#), [208](#), [209](#).
- Wāṭṭuko*
a carpenter, [209](#).
- Wēbhāra*
a mountain near *Rājagaha* in *India*, [19](#).
- Wido*
passim: the *vēdas*, the scriptures of the brāhmins divided in the *Rik*, *Yajus* and *Sāma*. The circumstance of three of the *vidas* only being mentioned in the *Mahdwango* is a mutual corroboration of the antiquity of the first portion of the *Mahdwango*, and of the fact of the more modern compilation of the fourth *vida* called the *Athawa*.

- Wēlangawitti*
Wēlango
Wēlujanapado
Wēlurumano
Wēlurano
Wēśākhō
Wēśāli
Wēśābhūvibhū
Wēśāgiri
Wēśāntaro
Wēśāmano
Wibhājja
Wibhizano
Wiśādhābhū
Wihirabyo
Wihārādīvi
Wihārāśāgīdāno
Wijayarāmo
Wijayi
Wijayo
Wijitapura
Wijito
Wīndānawattū
Wīniyo
Wīnja
Wipassana
Wipāzi
Wissakambo
Wissuddhimaggau
Wiyaddho
Wīśārakāśīso
- a tank, not identified, [237](#).
 a forest near *Sālagullo*, [204](#).
 a division of *Rōhano*, not identified, [142](#).
 one of *Dutthagāmanī*'s warriors, [134](#), [137](#), [149](#), [150](#).
 a temple at *Rājagaha*, also a bambo forest; the name of the *wihāro* is derived from the garden in which *Bimbādīro rāja* erected it, [29](#), [85](#).
passim : the asterism or constellation which gives the name to the month. April-May.
 the capital of *Wājji*, the country of the *Lichchavi rājas*, [15](#), [16](#), [17](#), [18](#), [240](#).
 1.
 a *wihāro* at *Anurādhapura*, [123](#); also a forest in the neighbourhood of *Anurādhapura*, [203](#), [204](#).
 1.
 a *dēwatā*, chief of *yakkhos*, also called *Kurūro*, [96](#), [163](#), [242](#).
 from the root "*bhaja*" to pound, thoroughly dissect, and the intensive "*vi*," signifies investigated, analyzed, dissected.
 a *wihāro*, [257](#).
 son of the king of *Kōśala*, by a slave, who had been treacherously affianced to the king of *Kōśala*, as a pure descendant of the *Sākya* line, the discovery of which imposition led to a war between the *Kōśala* and *Sākya* families, [55](#).
 a village, not identified, [109](#).
 mother of *Dutthagāmanī*, [130](#), [131](#), [132](#).
 near *Sālādhāro pabbato*, [143](#).
 a garden at *Anurādhapura*, [99](#).
 51.
 the founder of the *Wijayan* dynasty in Ceylon, [46](#), [47](#), [51](#), [52](#), [53](#), [54](#): another, [220](#), [229](#).
 a town and fort in the district of *Neurakalāniya*, [50](#), [55](#), [151](#), [153](#), [155](#).
 (an officer of *Wijayo*), [50](#); (brother of *Bhaddakachchāna*), [56](#), [57](#).
 the account of the mansions of the gods, one of the books of the *Khudakani-kāyo*, [83](#).
passim : one of the three divisions of the *Pitakattaya*, from the root *ni* to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.
 a wilderness among the *Vindhya* mountains of India, [115](#), [171](#).
 from the root *disa* to see or he enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.
 1.
 an agent or artificer of *Sakko*, [111](#), [166](#), [186](#), [189](#).
 an epitome of the *Pitakattaya*, composed by *Buddhaghōṣo*, [259](#).
 a *dēwatā* who presides over wild hunters and foresters, [66](#).
 226.

Y

Yakkho

pasim : the designation of a class of demons, derived from the root "*yaja*" to make offerings; the worshippers of these demons are also called "*yakkhos*" and "*yakkhinis*."

Yaso

15, 16, 17, 18, 19, 42.

Yasodara

9.

Yasaldakko

218, 219.

Yatthadattano

son of Mahāndgo, 97, 130; a wihāro, 130.

Yōjanañ

pasim : a measure of distance, equal to four "*gāwutañ*" and each *gāwutañ* called *gaw* in Singhalese, is equal to four *hetakmas*, and an *hetakma* is considered to be equal to one English mile, which would make a *yōjanañ* to be 16 miles. The following, however is the table of Long Measure in Pāli literature, which though sufficiently minute, does not define distance with precision.

7 lice equal to ... 1 grain of paddy, (rice in the husk.)

7 grains of paddy } *angulañ*, (inch.)

12 *angulañ* ... 1 *widatthi*, (span.)

2 *widatthi* 1 *ratanañ*, (cubit.)

7 *ratanañ* 1 *yatthi*, (pole.)

20 *yatthi* 1 *usabhañ*.

80 *usabhañ* 1 *gāwutañ*.

4 *gāwutañ* 1 *yōjanañ*.

Yōma

an ancient division of India, of which the northern *Madura* was the capital. 71, 73, 74, 171.

THE MAHAWANSO

AND

Translation.

The Mahawanso.

Namó Tassa, Bhagarato, Arahato, Sammo, Sambuddhasa !

*Namassitvejja Sambuddhas, suruddhas, suddhawaśasajja; MAHAWANSAN parakkhāmi, nānundānādhikārikañ
Parānāhi katōpissō, atiwitthāritō keachi, atirakwechi saṅkhittō, anika punaruttakō ;
IFajjitañ tiki dōsihi, sukhaḡḡahayadhranañ, paśḡḡamaṅṡigakarañ, rutitāca upāgatañ,
Paśḡḡajanakī thānī, tathā saṅwīgakāraḡi, janyantañ paśḡḡanācha, saṅwīgānācha, suḡḡḡa tañ,
Dipaśkarañhi sambuddhañ paśḡḡitva nō Jinō purā, lōkan dukkhā paḡōchitva, bōdhāya paḡidhiñ aḡḡ. [munīñ,
Tatō tanchiwa sambuddhañ Kondaṅṡaḡa, Maḡalamuniñ, Sumanāñ, Rēvatambuddhañ, Sōḡhitānāca mahā.
Anōmadasiñsambuddhaḡ, Padumaḡa, Nāraḡaḡaḡ jinañ, Padumuttaraḡambuddhañ, Sumāḡanāca tathāgatañ.*

CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme
BUDDHO!

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in
descent; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise, in
others, too diffuse; abounding also in the defects of unnecessary repetition. Attend ye to
this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in
a strain) readily comprehended, easily remembered, and inspiring sentiments both of
pleasure and of pain; giving rise to either pleasing or painful emotion, according as
each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme
Buddho DIPANKARO, formed the resolution to attain buddhohood;—in order that he
might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddho, so nuto KONDANNO, the sage
MANGOLO, SUMANO, the Buddho REVATO, and the eminent sage SORHITO, the supreme
Buddho ANOMODASSI, PADUNO, NARADO the vanquisher, the supreme Buddho PADU MUT-
TARO, and SUMEDO the deity of similar mission, SUJATO and PIADASSI, the supreme
ATTHADASSI, DHAMMADASSI, SIDDHATTHO, TISSO, and, in like manner, the vanquisher
PHUSSO, WIPASSI, the supreme Buddho SIKHI, the supreme Buddho WESSAHUWIBHU,
the supreme Buddho KAKUSANDHO, in like manner KONACAMO, and KASSAPO of felici-

Sujātam-Pigadassinscha Attahadassinscha nāyakañ, Dhammadassinscha, Siddhatthañ, Tissañ, Phussaṇṇan tathā, Wipassīñ Sikkhāmbuddhañ, sambuddhañ Wesaṃbhūweibhūñ. Kakuṣandhaucha sambuddhañ, Kondaṇṇanami-Kassapañ sugatacāhemi sambuddhā chaturisati, draḍḍhetvā Mahāvīrā, tēhi bōdhāya vyākātā. [wacha, Pūretvā pārami sabbdā, patvā sambōdhimuttamañ, uttamā GOTAMO BUDDHO satti dukkhā pamācchaye. Magadhāy Uruwelāyañ bōdhimūti, Mahāmuni, wisakhapunnamaṇyañ, sō patvā sambōdhimuttamañ. Sattā kani tahiñ satta, sō weimuttisukhañ parañ windantañ madhurattantaucha dassayantā, wazī wazī. Tatō Bārānāsī gantvā, dhammachakkapavattayī; tatha wassañ wassantōwa, soṭṭhīn arahatañ akā. Te, dhammañ dāsaṇatthāya, wisajjētvañ bhikkhavañ, winetvācha tatō tissa sahāyī Bhadduwaggiyī. Sahassa Jatillē Nāthō winṭuñ Kassapaṇṇikā, kimañtē Uruwelāyañ wasitē paripaccayañ. Uruwelakassapassa mahāyāyāñ upattikī, tassattāno nāgamañi icchēhchādrañ wīdāniya, Uttarakurūtō bhikkhāñ dharitvādrimaddanō, Anōtattadāhi bhūtvā, sdyāṇhasamayī, mayā, Bodhītō navamī māsī, phussaṇṇanamiyāñ, Jīnō, Lankaddipañ wisōdhetuñ, Lankaddipamupagāmi.

tons advent,—unto all these twenty four supreme Buddhas likewise, (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhohood was foretold.

The supreme GOTAMO BUDDHO (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhohood; that he might redeem mankind from the miseries (of sin.)

At the foot of the bo tree, at Uruwelāya, in the kingdom of Magadha, on the day of the full moon of the month of wisakho, this great divine sage achieved the supreme all-perfect buddhohood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Bārānasi, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the “wasso” he procured for sixty (converts) the sanctification of “arahat.” Dispersing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kassapa and the thousand Jatilians, took up his abode at Uruwelāya, during the “hemanto,” devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapa of Uruwelāya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotatto (before mid-day) on that very afternoon, being the ninth month of his buddhohood, at the full moon of the constellation pṇaso, unattended, visited Lankā, for the purpose of sanctifying Lankā.

It was known (by inspiration) by the vanquisher, that in Lankā filled by yakkhos, and therefore the settlement of the yakkhos,—that in the said Lankā would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre

*Sātāpatti-phalaṃ patwa Sīlamanakūṭaki Mahāzumanadēvindo pūjyaṃ ydchi pūjyaṃ.
Siraṃ parāmaritvāna nīlmalasīrūhi pānimattī adā kisi tassa pānhiṭṭo Jīnō.
Sō taṃ suvannachāṅgōtawarīnādāya, Sattkunō nisinattāhānarachittē nānōratanaśanachayī,
Sabbatā satta rotanī thapetvāna, sirōruhi, sō indanilathūpīna pidahitī, nanasāccha.
Parinibbūtanhi Sambuddhi chitakūṭecha, iddhiyō, ādāya ginagivatthiṃ, thēro Sarabbhū nāmekō.
Thirassa Sāriputtassa sivo, āniya, chittiyi tasmīniyeva thapetvāna, bhikkhūhi parivēritō,
Chhādāpetvā mīdāwannaṇṇāsānhi mahiddhikō, thūpaṃ dāḍḍasahattūchaṃ kārūpetvāna, upakkami.
Devānaṇṇapiyatisassa raṇṇō bhūtakumārakō Uddhañchulābhayonāma, divā chittiyamabbhutaṃ,
Taṃ chhādayitvā kārīni tīnaṃkattūchachettīyaṃ. Maddentō Damilē rājā tattatthē dattāgāmani,
Asitthakhaṇṇā kārīti tassa kanchukachettīyaṃ. Mahiyangana thūpiyamisō evampattithitō
Evaṃ dipamāṇaṃ katvā manussārāhamāsarō, Uruvelāmagamā dhīro uruviraparakkamētī
Mahiyangana gamanaṃ nīṭhitaṃ.*

*Mahākūruniko Sattā, sabbalōkahittiratō, bōdhiṭṭo panchamī vassī, vasaṇ Jīṭavanti, Jīnō
Mahōdarassa nāgassa, tatthā Chulōdarasāccha, mīṭulabhaginīyānaṃ, manīpallāṇakāhittukā,
Divā saparinijjānaṃ saṅgamaṃ paccāpūṭhitaṃ, Sambuddhō, chittamānassa kūlapakkhiṃ upōsathī,
Pāṭiyeva samādāya pavaraṇaṃ pattācchivaraṇaṃ, anukampāya nāgānaṃ nāgādīpanupāgami.*

teacher had stood, adorned (as if) with the splendor of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dagoba, and bowed down in worship.

The théro Sarabbhū, disciple of the théro Sāriputto, at the demise of the supreme Boddho, receiving at his funeral pile the "giwatthi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dagoba. This inspired personage, causing a dagoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhannulābhayo, the younger brother of king Dēvānaṇṇapiyatisso, discovering this marvellous dagoba, constructed (another) encasing it, thirty cubits in height.

The king Dattāgāmani, while residing there, during his subjugation of the malabars, constructed a dagoba encasing that one, eighty cubits in height.

This Mahiyangana dagoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruvelāya.

The visit to Mahiyangana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddho, in the fifth year of his buddhohood, while residing at the garden of (the prince) Jeto, observing that on account of a disputed claim for a gem-set throne, between the nāga Mahōdarō and a similar Chulōdarō, a maternal uncle and nephew, a conflict was at hand, between their respective armies; on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nagas, visited Nāgādipo.

*Mahōdarōpi sō nāgō tadā rājā mahiddhikō, samuddē nāgebhavanti, dasaddha sata yōjani.
 Kanittakā tassa Kannewadāhamānasmī pabbatē nāgarājassa dināsī : tassa Chulōdarō suḥ.
 Tassa mātumakāmūtā manipallānkanuttamanā datvā, kālakatā nāgi, mātulinā tathāhiṣ.
 Ahosi bhaginiyassa sangāmō pachupattāhito : pabbatīyāpi nāgō tē akhisihi mahiddhikā.
 Samiddhisumanō nāma devō Jitavani thitā, rājāyatanaṁadāya attanō bhavanān rubhā.
 Bhuddhānecattāyāyeva chhattākāraṁ Jinōpari dhārayanti upāganckhi jhanan taṁ pubba weutakan.
 Dewāhi sō Nāgadīpi, manussānuntari bhavē ahoṣi rājāyatanaṁ thilāthānē sa addasa
 Pachchikabuddhē bhujanti dīvē, chittān paṣṣiya, pattaṁbhānasākhānī tesaṁ pādāsī. Tēnā sū.
 Nibbatti tesmiṁ rukkhasmī Jētūyanti manō ramē, devarakotthakapassamkī, pachhā bhi ahoṣi sō.
 Dīwātīdēvō dīvassa tassa wuddhimapassiya, idaṁ jhanamāhi, tatthancha tancha rukkhān idhānaya.
 Sangāmanajjhī ākāsi nisinno tattha Nāyakō, tamaṁ tammaṁdū, tēnā nāgānā bhīṣanān ākū.*

At that time, this Mahōdarō aforesaid was a nāga king in a nāga kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean; and he was gifted with supernatural powers. His younger sister (Kiddābhikā) had been given in marriage to a nāga king of the Kanawaddhamāno mountain. Chulōdarō was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nāga queen thereafter died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nāgas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jēto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nāgadipo. On the spot where the rajayatana tree then stood, he had seen Pachē Buddhos taking refec-tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jēto. Subse-quently (when the Jeta wihare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nāgadipo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poisoning himself in the air, over the centre of the assembly, caused a terrifying darkness to those nāgas. Attending to the prayer of the dismayed nāgas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat. made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

Assasento bhayathā tā, ālōka wāyidañña. Tī diwā Sugata tatthā; pādī wandinā Sattunā.
Tesa dhammadāsi sāmaggikarānā Jino, Ubbōpi tī patitātan pallanka Muninā adun.
Sattā bhūmi gata, tattha nisidhāna āsani, tēhi dibbanapanāhi nāgarājāhi tappitā,
Te jalatthi, thalatthicha bhujangisīti kōtiyā, saramisucha siltā patitkāpēti nāyako.
Mahodārassa nāgassa mātulo Maniakkhiko Kalyāniyan rāja yuddha kōtān tahiā gata,
Bhuddhāgamañhi pathamī sutwā, saddhammadāsanā, thilo saramisileu: tattha yāchi Tathāgata,
"Makati anukampā nō katā, Nātha, tayā ayañ; tayā nāgamañi sabhē mayā bhawābhawāmahi:
"Anukampāya mayipitē wisuā kotu, mahādaya, punarāgamañē nētha, wāsa bhūmiā mamāgami."
Adhiwāsayetwā Bhagawā, tunkhāwēniddhāgamañ, patitthāpēti tatthiwa rājāyatana chetiyan.
Tan-kāpi rājāyatanañ, pallankancha mahārāṇā, appēci nāgarājūnañ lōkanthō namasitun:
"Paribhogachētiyāñ mayhañ, nāgarājā, namassatha; tañ bhawissati wō, tādā, hīdāgacha sukhāyācha."
Ichchivānadi, Sugatō, nāgānañ anussasanañ katwā, Jitavanañ sabbañgatō lōkanukampakōti.
Nāgāpīgamañāñ.

Tatō sō, tatiyī wassī, nāgindo Maniakkhikō upasākamitwā Sambuddhañ, sahasāñgāñ nima ntiyī.

earth, seated himself on that throne, and was served by the nāga kings with celestial food and beverage. The lord of the universe procured for eighty kōtis of nāgas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahōdarō, Maniakkhikō, the nāga king of Kalyāni, proceeded thither to engage in that war. Having, at the first visit of Buddha, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas: "Oh! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes." "All compassionating deity! let thy protecting mercy be individually extended towards myself: in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatana tree, and the gem-throne, on the nāga kings, to be worshipped by them. "Oh! nāga kings, worship this my sanctified tree; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nāgas, departed to the garden of Jeto.

The visit to Nāgadipo concluded.

In the third year from that period, the said nāga king, Maniakkhikō, repairing to the supreme Buddha, supplicated his attendance (at Kalyāni) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jeto, with five hundred of his disciples. On the second day, being the full moon

*Bôhikô atthami wassî, wasak Jitawani, Jino, Nathô, panchahi bhikkhûnan satthi parivêritô ;
 Dattiyi diwasi, bhattakâtê arôhite, Jino, rammi wesakkhamasamhi puriyamâyan Munisavô ;
 Tattikva, pârupitwena saûghâtî, pattamâdiya, agô Kalyânidimantan Maniyakkhikanivêtananô,
 Kalyânichittiyatthânî katî ratanamandapî mahârahambi pallanti sahasanghenuppawisi.
 Dibbhi khajjakkhijjhi sagano saganan Jinaô nâgarâjô dammarâjan santappissî sumdannô,
 Pattha dhamman dâsittwê Satthô, lôkânukampakô, uggannatwê Sumanakûttê pûdân dassithi nâgakô ;
 Tasmî pabbatapôdamhi sahasângho yathâsukhan diwavihârâ katwena ; Digha edpin upâgami,
 Tattha chittiyathânampi saasanghihi nisidiya, samâdhîh appayi Nathô thânâgârawapattiyâ,
 Patô wuttâdya thâdamha, thândathanîv kûwidô, Mahameghawannarâmathânâmagô Mahâmuni,
 Mahâbhodhi thitattthânî nisiditwa sadwaki, samâdhîh appayi Nâthô ; mahathûpimittô tathô ;
 Thûparâdamkhi thûpasa thitattthânî tathîwacha ; samâthittôthawuttâdya Silachittiyathânâgô
 Sahâgati diwagayî gani samanussidiya : tatô Jitawannam Bhuddhô bhuddasambhathagô agô.*

of the delightful month of wesâkko, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyâni, to the residence of Maniakkhikô. On the spot where the Kalyâni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nâga king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakûto (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Dighawâpi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samâdhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhos) departed for the station where the Méghawana establishment was subsequently formed (at Anûradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samâdhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparâmo, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddho omniscient of the present, the past, and the future, departed for the garden of Jeto.

Thus the lord of Lanka, knowing by divine inspiration the inestimable blessings vouchsafed to Lankâ, and foreseeing even at that time the future prosperity of the devos, nâgas, and others in Lankâ, the all-hountful luminary visited this most favoured

*Evam Lankayanātha hitamitatamāsi dyatāṁ pekkhamāno, tasmā kalamhi Lanka surabhujangagayādi namet-
thancha passanāgā tikkhattumitāṁ ativipuladāyā lakkhāpā vādīpan : dipō tēdayamāsi sujanabhumato ;
dhammadīpāna bhāsīti. Kalyāṇagamaṇi.*

Sujanappādasānūvegatthāya katī mahavamsi "Tathāgatamhi gāmayāṁ namo," patthamō parichchidō.

DUTIYO PARICHCHEDO.

*Mahāsammatarājaso wansajjhi Mahāmuni, kappasādimhi rājāsi Mahāsammata nōmakō :
Rājōcha, Wararājōcha, tathā, Kalyāṇikā dūvī, Upāsanthōcha, Mandhātā, Charakōpacharādūvī,
Chitīyō, Muchalōchiwa, Mahāmuchalanāmakō, Muchalindō, Sāgarōchiwa, Sāgarādēvanāmakō,
Bharatō, Bhāgīrasōchiwa, Ruchīcha, Suruchīcha, Patāpōcha, Mahāpatāpō, Pandōcha, tathā dūvī.
Sudasanōcha Nīrūcha, tathā evāṁ dūvī, parikkimchātī rājāno tassā puttapaṇṇatthāka
Asankhiyyāyukā, itī, aṭṭhavisatī bhūmipā, Kusāwattī, Rājagahaṇ, Mithilānāchāpi āwasuṇ.
Tato, satanācha rājāno, chhappanāṇḍa, settīcha, chaturdasīnāṇḍāni, chhattīnāṇḍa ; tatōpare
Dvattīnā, aṭṭhāvisāṇḍa, dvāvisatī ; tatōpari, aṭṭhāraṇ, sattāraṇ, pañcha dasa, chatuddasa,
Nava, satta, dvādasānācha, pañchavīsā : tatōpari, dvādasāṇḍa, navāpīcha ;*

land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyāṇi concluded.

The first chapter of the Mahawanso, entitled, "the visits of the successor of former Buddhos," composed equally for the delight and affliction of righteous men.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this "kappo," was himself the said king named MAHASAMMATO.

Rojo, Wararojo, in like manner two Kalyāṇos, (Kalyāṇo and Warakalyāṇo.) Upasatho, two Mandhātōs, Charako, and Upacharako, Chetīyo, also Muchalo, Mahamuchalo, Muchalindo, also Sāgaro, and Sāgaradēvo, Bharato, Bhāgīraso, Ruchi, Suruchi, Patāpo, Mahapatāpo ; and in like manner two Panādos, Sudassano and Nēru, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato's) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankheya of years, reigned (in the capitals) Kusāwattī, Rājagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings : subsequently thereto, thirty two, twenty eight, twenty two : subsequently thereto, eighteen, seventeen, fifteen, and fourteen ; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Makhādēvo, the first

Caturāsiti sahasāni Mahādiwaddikānicha; caturāsiti sahasāni Kalārajanakādayo. Nolasayāna Okkākaputtārāsi: tē imē, wisuñ wisuñ, purī, rajjāñ kāmāñ anusāriyū. Okkākamukhō jēthapputtō Okkākasāsi bhūpati; Nipuro, Chandimō, Chandanamukhōcha, Sirisanchhayo. Wessantarāmahārājō, Jalicha, Sihawāhanō, Sihassarōcha icchē tē tassa puttappaputtakā. Dvā astiti sahasāni sahasarassa rājīnō puttappaputta rājānō; Jayasēnō Indantimō: Ete Kapilawattumīn Sakyarājāti wisutā: Sihahanu mahārājō Jayasēnassa atirājō. Jayasēnassa dhitācha nāmadāsi Yasōdharā: Dewadaha, Dewadaha sakkō nāmadāsi bhūpati. Anjanōchātha, Kachchānā dūwā tassā sutā dūwī; mahāicchāsi Kachchānā rāṇṇō Sihahanussa sā. Asi Anjanasakhasa māhisi sā Yasōdharā: Anjānassa dūwī dhitā, Māyāchācha, Pajāpati Puttā dūwī, Dandapāni Suppabuddhōcha sākiyō: pañchāputtā, dūwī dhitā, asun Sihahanussata. Suddhōdanō, Dhotōdanō, Sukkōdanō, Mitōdanō: Amitā, Pamitāchātī; ime pañcha, imā dūwī, Suppabuddhassa sakkassa māhisi Amitā ahu; tassā Subhaddakachchānā, Dewadattā, dūwī sutā. Māyā, Pajāpatichēva, Suddhōdanamahēsiyō Suddhōdanamahārājyō puttō Māyāya no Jīxo, Mahāsammatasāmaññi asambhinñi Mahāmuni, ewaṇ pawattazanjātō, sabbahattiyā muddhāni. Siddhatthassa kumārassa Bodhitattassa sā ahu māhisi Bhaddakachchānā; puttō tassāsi Rāhulō.

of eighty four thousand; Kalārajanako, the first of eighty four thousand kings; and the sixteen sons and lineal descendants terminating with Okkāko: these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkākamukho, the eldest son of Okkāko, became sovereign; Nipuro, Chandamo, Chandamukho, Sirisanchbayo, the great king Wessantaro, Jāli, Sihawāhano, and Sihassaro, in like manner: these were his (Okkākamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayasēno. These were celebrated in the capital of Kapilawattu, as Sakya kings.

The great king Sihahanu was the son of Jayasēno. The daughter of Jayasēno was named Yasōdarā. In the city of Dewadaho, there was a Sakya ruler named Dewadaho. Unto him two children, Anjano, then Kachchāna, were born. This Kachchāna became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasōdarā became queen. To Anjano, two daughters were born—Māyā and Pajāpati; and two sons of the Sakya race—Dandapāni and Suppabuddho.

To Sehanu five sons and two daughters were born—Suddhōdano, Dhotōdano, Sukkōdana, (Ghattitōdano) and Amitōdano; Amita and Pamita;—those five, these two. To the Sakya Suppabuddho, Amita became queen. Subhaddakachchāna and Dewadatta were her two offspring.

Māyā and Pajāpati both equally became the consorts of Suddhōdano. OUR VANQUISHER was the son of the Maharaja Suddhōdano and Māyā. Thus the great divine sage was, in a direct line, descended from the Mahasammato race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisatthō, the aforesaid Subhaddakachchāna became queen. Rāhulo was his son.

Bimbisārocha Siddhatthakumārācha sahāyākā; ubhinnaṃ piṭarōchāpi sahāya tva tē ahū.
Bōdhisattho Bimbisārassa panchawasādhikō ahu. Elānatinaṃ wayasa bodhisattōpi nikkhami.
Padahitvāna chābhassān, Bōdhiṃ patvā kaminācha; panchatinsāva wayasa Bimbisāramupāgami.
Bimbisāro pannarasa wasātha piṭarō sayan abhisitvā mahapaṇṇo patto rajjassa tassatā.
Patvā solasame vassē, Sattā dhammamudēsayē. Dvāpanāsi vassāni rajjān karēti sō pana.
Rajjī samā pannarasa pubbē Jināsamāgama; sattatinsā vassāssa; dharmāni Tathāgati.
Bimbisāravatijjāntu taṃ ghātiyāmati, rajjān dvattinsā vassāni, mahāmittadakkhāyē.
Ajātasattu vassē atthamē Muni, nibbuto; pachchā sō kārayi rajjān vassāni chatuvinasā

*Tathāgatō sakalagunaggatān gatō, anichchatvāssa vassō upāgatō; itidagō bhayajananān anichchatan
 avikkhatti, ubbhavati, dukkapāragātī*

Sujanappaddasameigattāya katē mahāwāsē "Mahāsammattavamsānāma" dutiyo parichchhedō.

The princes Bimbisāro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhisattho was five years the senior of Bimbisāro. In the twenty ninth year of his age, the bodhisattho departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOOD, he repaired in the thirty fifth year of his age to Bimbisāro.

The eminently wise Bimbisāro had been installed himself in the fifteenth year of his age, by his father (Bhātiyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years : fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years ; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisāro, Ajātasattu, having put him to death, reigned for thirty two years. In the eighty year of king Ajātasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, "the Mahāsammatta genealogy," composed equally for the delight and affliction of righteous men.

TATITO PARICHCHREDO.

Pancha nettō, Jinō, pancha chhattāssa samāsāṃ, thatwā zabbāni kicchādāni, katwā lōkassa sabbathā, Kusindryān yamakāḍḍanāmantari, wēḍḍha punnamayān, 'sō dipō lōkassa nibbutō. Sasāyāpathamatikkantā bhikkhū, tattha, samagatā, bhattiyā, brāhmanā, weḍḍā, suddā, drwā, tathāvachō, Satta satahasāḍḍāni tēṣū pāmokkhabhikkhāvō, thērō Mahā Kassapōcha sanghatthō tadd ahu. Sarirasāririkadhātu kicchādāni kāriya icchehanto, sō mahāthērō, dhammā Sattuchiraffhittā, Lokandhī dasabālē sattāḍḍapariniḍḍatī, dubbhāḍḍitān yubhaddassa Buḍḍhassa wachanaṃ saraṃ; Saran chivaraḍḍanācha samatthi thapanatthā, saddhamma thapanatthāya Muninā anuggahaṃ kataṃ, Kātuṃ saddhammasangitīn, sambuddhānūmatīyati nāwagasāḍḍanadhari, sabbāga, samupāgati, Bhikkhū pancha satthiyo Mahābhigāḍḍavī wari sammāni: ikiniṇṇitū Anandatthirākāraṇa. Puna Ananda thirōpi bhikkhūhi abhiyāchito, sammāni kātuṃ sangitīn: sō nasaḍḍhī, ten winā. Sāthukilāpasattthān sattthān dhatupūjanān, icchehāḍḍhamāṇan khipetwā, sabbalōkānūkampehā;

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddha); and fulfilled in the utmost perfection, every object of his mission to this world; in the city of Kusināra, in the sacred arbor formed by two "sal" trees, on the full moon day of the month of wesākho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the théro Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théro Anando, there was one deficient of that number. Subsequently the théro Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing

"*Wasson* wasantā Rājagahī, karissāma dhammasāṅgahanā; nāgghēhi tatha vatthabbamīti, natvāna nīkha-Sikkhāraṇā, tatha, tatha, asiddhānto mahājānā Jambudīpamhi, tē thērā wickarītvāna chhriḥānā: [chhayaṇā. Asāhi sikkhapakkhamhi, sikkhapakkhamhi, tatthāidā upāgamaṇā Rājagahanā sampannachaturpachchayaṇā, Tatthēva wasapogadā, te Mahāwassopaddayā thērā, thiragunapitā, sambuddhamatāhāwiddā, Wassānaṇ pathamāṇ mdaṇaṇ sabbārasānirupī karissā, patimāṇāhayaṇā; wate duggādasattunā, Wīkarapattisānkhari nīthitī dhu bhūpatin; "Iddāni dhammasāṅgatiṇ karissāma mayaṇ itī" [tehi, so
 "Kattabbāṇ kintī putthasā; "nīnījattāḥḍam" dhu te "Rājā katthāti." pucchēhīva; seuttattāḥḍamhi Nīghaṇā, Webbāra selassa passī, kārissī mandapaṇ Sattapannīgukāḍvedrī, rammaṇ, dīvassābhōpamaṇ, Sabbathā mandāitvā, taṇ attharāpisi tatha, vā, bhikkhūnaṇ ganandeyeva anagghattharaṇānīcha, Nissāya dakkhiṇaṇ bhāgaṇ uttarāmuḥhamuttamaṇ, thērānaṇ supagghattaṇ dāi tattha mahāraḥḍ, Tassāni mandapamañjhamāni, purathā mukhamuttamaṇ, dhammaṇnaṇ supagghattaṇ aḥōci, Sugatāraḥḍ. Rājā rōchayī thērānaṇ "hammaṇ nā nīthitā" itī, thērā thērānaṇda māvānāḥaramāruvvaṇ.
 "Svā, sannipattā, Ananda; sikkhina gamānaṇ tahiṇ nayuttanti, sadatthē, tvaṇ, appamatto, tatō khava."

what was proper to be done, thus resolved: "Keeping 'wasso' in the city of Rājagaha, let us there hold the convocation on religion: it cannot be permitted to other (priests) to be present."

These disciples making their pilgrimage over Jambudipo as mendicants, administering consolation in their affliction (at the demise of Buddha) to the vast population spread over the various portions thereof; in the month of "asala," during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rājagaha, a city perfect in every sacerdotal requisite.

These thēros, with Kassapo for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddha, having arrived at the place aforesaid, to hold their "wasso," caused, by an application to king Ajāsattu, repairs to be made to all the sacred buildings, during the first month of "wasso." On the completion of the repairs of the sacred edifices, they thus addressed the monarch: "Now we will hold the convocation on religion." To him (the king) who inquired "What is requisite?" they replied, "A session hall." The monarch inquiring "Where?" in the place named by them, by the side of the Webbāra mountain, at the entrance of the Sattapani cave, he speedily caused to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order that being seated on the north side, the south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the thēros: "Our task is performed." Those thēros then addressed Anando, the delight (of an audience) "Anando, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there

*Iekh'icciñ chōdittō théro, katudna wiriyañ samañ, triy'pathatō muttāñ arahattamapāpupī,
 W'assāñ dutiyē mātī, dutiyē diwaśē pana, ruchirē mañ'apē tamis' thérō sannip'ātisū tē.
 Thapetēnandath'raza anucch'hawikāmdānāñ, āsāñ nāsidisū arahāñtō, yathā rahan,
 Thérō rahattapattis' sō gāpētūñ, tiki m'gamañ "kuhiñ Anāñda thérōti?" wecch'amāñtū kīkīchi,
 Nimmujjittū pathawiyā, gantw'j'ōlīpathānawā, nisidī thérō Anandō attanō thapitāsāñ.
 Upādithāñ winayē, sāsadhamañ assa: i Anāñlatth'ramakarūñ sabbī thérō dhurañdhārā,
 Mahāthirō sakattānāñ winayañ pucch'hitūñ sayāñ, sammañ'upālī thérōcha wisajjittūñ namēwañ.
 Thirāsāñ nisidittwā winayañ tamapucch'chi sō; dhammāñ nīsidittwā wisajjittē tamēwa sō.
 W'inayañ'ānamaggēna wisajjittakamēna, tē sabbī sāj'jāyamakarūñ winayañ nāyakōwidd.
 Aggañ, bahūsutdīnāñ, kōd'rakkhañ mahāsīnō, sammañ'itwāna attānāñ thérō dhammamapucch'chi sō.
 Tathā sammāñ attānāñ dhammasanagatō sayāñ, wisajjittē tamānandathérō dhammanasittō.
 W'edikkamunā tēna wisajjittakamēna, tē sabbī sāj'jāyamakarūñ dhammāñ dhammatthakōwidd.*

is inadmissible: exert thyself without intermission, and attain the requisite qualification." The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of "arahat."

On the second day of the second month of "wasso," these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, "Where is the théro Anando?"—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arahat"—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upālī (the elucidation of the) "winaya;" and to the théro Anando, the whole of the other branches of "dhamma." The high priest (Mahākassapo) reserved to himself (the part) of interrogating on "winaya," and the ascetic théro Upālī that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "winaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "winaya" was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of "winaya."

The said high priest (Mahākassapo) imposing on himself (that task), interrogated on "dhamma" him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the théro Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that sage (Anando), accomplished in the "wédhō," propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

*Evam sattañi mātthi dhamma sangiti nīthitā, sabbalōkukhitattāya sabbalōkukhitāhi sa ;
 Mahākassapathērina idaṃ Sugatasāsanā, pañcavasse sahasāni samatthā vattinikātā.
 Ativajjāpamejja, sabbadrakajalanikā, sangiti pariyaṇāni, ekkaddā kampi mahāmāhi.
 Achchhariyaññichāsiṇā lōkī nēkāni nēkadā, thērihiva katattāka, " thēriyā " ayaṃ parampara.
 Pañhamāṃ saṃghakāṭava, katvā lōkhitāṃ bhavā, ti ydavatdyukā thatvā, thēra sabbēpi nibbutā.
 Thēraṇi ti mati, padipahataṇḍhakā, lōkaṇḍhakārahanaṇamhi mahāpadipā nibbāpita, maraṇa ghōra-
 mahānilēna ; tēnāpi jīvitamidaṇ, matimā, jākīyuti.*

Sujanappasādanvīgatthāya kati mahāvaṇṇi " pañhamadhammasangitindma," tatiya paricchhido.

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahākassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the thēros, (it is called) from generation to generation the " thēriya convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Mahāwanso, entitled, " the first convocation on religion," composed equally to delight and afflict righteous men.

CHATUTTHO PARICHCHEDD.

Ajāsattaputtō taṃ ghātetvā dāyibhaddakō, rajjāṃ sīlāsa vassāni karisi, mittadābhiko.
Udāyibhaddaputtō taṃ ghātetvā Anuruddhakō, Anuruddhakassa puttō taṃ ghātetvā Mundandevakō.
Mittadānō, dumatitō, tēpi rajjamakārayun: tēsa ubbhinnā rajjesu atthavassāni tikkamū.
Mundassa puttōpi tarāṃ ghātetvā Nāgādāsakō chātuvīsati vassāni rajjāṃ karisi pāpākō.
"Pitu ghātakavāso'yaṃ" iti kuddhātha nāgarā, Nāgadda'arājāsāni apānetvā, samāgatā:
Nussāgātēpi paṇṇattan amachāṃ siddhamsamāsaṃ rajjē samabbhāsināsu, sabhāsa hitamānāsā:
Sā atthārasa vassāni rājā rajjamakārayi. Kālasōkō tassaputtō atthavīsati kārāyi,
Atitē dasami vassē Kālasōkassa rājānō, Sambuddhaparinibbānā evaṃ vassa satāni ahu.
Tadda, Ife'cidiya, bhikkhū anikā Wajjiputtaka, "singilōnāṇha" "dwangulāṇha" tathā "gāmaṇṭava-
pieha" "dwasānumatā" "chiyyāṇ" "amathilāṇ" jolāhica "nisidānāṇ" "asavakāṇ" jātārūpā-
kaṇ" itī.
Dasavāthāni dipēsuṃ kappantitī elajjīnō. Tāṃ sutvāna Yasa'tthero charāṃ Wajjisa chārūlāṇ
Chhalasāhīṇṇō, balappattō, Yaso, Kālasakātrajjō; taṃ sametvā saussādhō tattādagami Mahādevanā.
"Thapetvāpi'sathagge tē, kassāpātāṇi sabhākaṇ, kassāpandāni saṅghassa, dethitāku upāsakē."

CHAP. IV.

Udāyibhaddako, the perfidiously impious son of Ajāsattu, having put (his parent) to death, reigned sixteen years.

Anuruddhako, the son of Udāyibhaddako, having put him to death; and the son of Anuruddhako, named Mundo, having put him to death; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nāgādāsako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated (at such conduct), designating this "a parricidal race," assembled, and formally deposed Nāgādāsako; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the (historically) distinguished appellation of Susunāgo. He reigned eighteen years. His son Kālasōko reigned twenty years. Thus in the tenth year of the reign of king Kālasōko, a century had elapsed from the death of Buddha.

At that time a numerous community of priests, resident in the city of Wisāli, natives of Wajji—shameless ministers of religion—pronounced the (following) ten indulgences to be allowable (to the priesthood): viz.* "salt meats," "two inches," "also in villages," "fraternity," "proxy," "example," "milk whey," "beverage," "covers of seats," "gold, and other coined metals." The thero Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kākadako the brahman,

* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood; an explanation of which, would lead to details inconvenient in this place.

Sahajattā āwasanto Sādhathéro wickiūtiya Pāthēyyakā dhammavaddi; iti passi andawo.
Upēkha tā Mahābrahmā "dhammi tittthāti" abruw: nichehañ dhammi tittthānā sō attanō tassa abruw.
Te parikkhāramādāya Rēwatathērānaddasū. Thērō nagahitañ, pakkhāñ pāhirañāñ pandamay.
Wēdānā tē tatō gāñwā, tatō Puppapurañ gald, wadānu Kālāsō'ssa narindassa ajejjinō:
"Sathāna nō gandhakūtiñ, gōpayānā mayāñ tahiā Mahādeṇawāhārasaṇi wassāna Wajjakkūmānā."
"Gandhissāna wāhārañti gōmayānā bhikkhūnā, āgacchakānti, Mahārāja, paṇḍitaḥaya ti itī."
Rājā tañ duggahitañti kēwē, Wēdānāmagamū, Rēwatathērāmulanhi sahojattiyānethatū.
Bhikkhū sata sahaṇḍāni ākō'ssa wāgald nawuttīcha sahaṇḍāni dhu tañ wāthāssaṇṭhiyā.
Mulatthēhi wānā wāthkū samanañānāwā rōcchayī: thērā sabhēpi bhikkhū ti Wēdānāmagamū tatā,
Duggahittīcha sō rājā tatthā machēti apāyay: mūhādeṇasubbāwānā agantthā agamānu ti.
Pēetwē ti mahipālō; rattin tañ rupināna sō apassī sakamañtānāñ pakkhittāñ Lōhakkumbhīyā.
Atikkhito dhu rājā: tamassāntumdagamū bhaginānandathēritu ākāsina anūssawē:

departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the théro Yaso, under the directions of the chief priest Sambhūtō, at the close of a sermon, addressing himself to the celebrated théro Réwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the théro pronounced them "inadmissible;" and said, "Let us suppress this (schism.)"

These sinners with the view to seducing the renowned théro Réwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled; and at the hour of refection, set forth the chant of refection. The théro Sālhō, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathēya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudhāwāsā) descending unto him (Sālhō) addressed him thus: "Adhere to that doctrine." He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théro Réwato. The théro declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisāli, and from thence repairing to the capital Puppāpura, thus addressed their sovereign Kākāsōko: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Mahāwana wihāre." "The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the wihāre.' Oh, Maha-rāja, prevent them." They having (thus) deceived the king, returned to Wisāli.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théro Réwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the

Tesu weatthasu ikkha kamato Rêwato mahâthêro thêro Sabbakâmi pucchâ pucchâsu kowido.
Sabbakâmi mahâthêro tēsa puthôsi wiyakari; "sabbâni tēni weatthûni nakapantiti suttatô,"
Nikarittadâhikarāṇaṃ taṇ ti tattha yathâkkamaṃ; tatthēva saṅghamaññhaṃ pucchhâ wissajjanaṃ karuṃ
Niggahampapbikkhûnaṃ dasawattûkâdîpina ṭṭēsaṃ dasasahasānaṃ mahâthêrâ akāraṃ ti.
Sabbakâmi puthuwiyâ saṅghatthêro tadda ahu, sô wisaṇ wasasatiko taddasi upasampadâ.
Sabbakâmiṇṇa, Sâhōcha, Rêwato, Kuñjasôhito, Yaso kāṇḍakasoṭṭo, Sambuto Sâgudâkko,
Chha thêro Anantathêrasa itti soddhiwâdrinâ, Wâsabhaḍḍikôchêwa, Sumanôcha dweṭ pana.
Thêrasuruddhathêrasa itti soddhiwâdrinô. Attathêrâpi pagga ti ditthapubbâ Tathâgataṃ.
Bhikkhû vatasahasâni dweḍḍasānaṃ samâgatâ: sabbēsaṃ Rêwatatthêrô bhikkhûnaṃ pamucchô taddi.
Taddi sô Rêwatatthêrô saddhammatthiye chiraṇ kâruttâ dhammasaṅgitiâ sabbabhikkhusamâhatô.
Pabbhinnatthâdîpanānaṃ pitakattayadhrināṃ satthi satta bhikkhûnaṃ arahattāni mucchîni.
Ti sabbô Wâlukârdâmi Kâlâsôkino rakkhittâ, Rêwatatthêrapamoḷlâhâ, akaraṇ dhammasaṅgānaṃ.

of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wâlukarâma wihare, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Rêwato, the chief of the interrogating party, questioned the thêro Sabbakâmi in due order, on these indulgences, one by one. The principal thêro Sabbakâmi, who had been thus interrogated by him (Rêwato), declared: "By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wâlukarâma wihare), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahâwana wihare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakâmi at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampada."

Sabbakâmi, Sâhō, Rêwato, Kuñjasôhito, Yaso the son of Kâṇḍako, and Sambuto, a native of Sâna,—these six thêros were the disciples of the thêro Anando. Wasabhaḍḍamiko and Sumano,—these two thêros were the disciples of the thêro Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

The priests who had assembled were twelve hundred thousand: of all these priests, the thêro Rêwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Rêwato thêro, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three "pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion.) All these thêros having Rêwato for their chief, protected by king Kâlâsôko, held the convocation on religion at the Wâlukarâma wihare. According

*Pubbe katan tathā ēva dhammā pucchādhwa, bhāsitaṃ daddya tithapsāntaṃ etas māthi atthahi.
Evaṃ dutiyasāṅgitiṃ katvā, tēpi mahāyasa thēra dōsaḷlāhayaṃ patthā patthādāna nibbutiṃ.
Iti paramamattinaṃ pattipattabbādhanaṃ tibhavaḥhitakāraṇaṃ lōlanādhōrasānaṃ sumariya; maraṇān taṃ
saṃhatiddraḥaṇān parigeniyamasānaṃ, appamattō bhavēdyi.*

Sūjanappasaddasahvīgajananaṃtthāya kati Mahawansa "dutyasangitindā" chatuttho paricchēdo.

PANCHAMO PARICHCHHEDO.

*Yā Mahākassapādiki mahātheri dditō katā saddhammasangiti, thēryādi pawucchati.
Ekōwa thērawaddō sō ddiwassa antē aha : ayyā chariyawaddā tatō āraṇ ajāsiṇā.
Tēhi sangitikirīhi thērihi dutiyāhi, tē niggaḥitā pāpabhikkhū sabbē dassahavikā.
Akaṇḍachariyāwādaṃ Mahāsāṅghika īvīmikaṃ : tatō Gōkulikā jātū Ekabbyōhārikā piccha.
Gōkulikā, Pannatti waddā, Nāhulikā piccha Chetiya waddā : tē wēcha bhikkhū. Sabbatthawādīno Dhamma-
guttika bhikkhūcha jātū, khalu imē duwē.*

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these theros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbati."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arahat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhawas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, "the second convocation on religion," composed equally to delight and afflict righteous men.

CHAP. V.

The convocation which was held in the first instance by the principal theros, having Mahākassapo for their chief, is called the "Thēriya Sangiti."

During the first century after the death of Boddho, there was but that one schism among the theros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the theros who had held the second convocation, originated the schism among the preceptors called the Mahāsangika heresy.

Thereafter arose the Gōkulika and Ekabbyōhārika schisms.

*Jātā Sabbhattakavādīhi Kassapiyā tatō pana: jātā Saṅkassitikkā bhikkhu Suttaveddān tatō pana.
 Thiraveḍḍena sahattē hoṭi daddamāpicha: pubbē vuttē ekkaveḍḍeha itī ajjhārasākkhā.
 Sattarasāpi dutiyā jātā vassa tatī itī: ayyāchariyaveḍḍitū tatō oramaḍḍayisū.
 Hémavattā, Rājagiriya, tatthā Siddhattikkāpicha: Pubbasāliyabhiḍḍhucha, tatthā Aparasālikā.
 Wādariyā. Ekka ē tiki Jambudīpamhi bhinnakā: Dhammaruchiya, Sāgaliya, Lakkaddīpamhi bhinnakā.
 Achariyakulabhiddā*

*Kālasokassa puttāsu ahisū dāsa bhātikā; dvāwisatīn tē vassāni rajjāni samanuvāsīyū.
 Navabhattarō tatō āsū, kamānāsa narādhipā tīpi dvāvissa vassāni rajjānā brāhmanāsiyū.
 Moriyānā kattiānā vāsejūtā sīridharā “ Chandaguttōti ” pāḍattān Chānako brāhmanō tatō.
 Navamanā Dhanaṇāsiṇa taṇ ghātētū, chaṇḍakūḍhasā, sahattē Jambudīpamhi rajjāni samabhāsīnchi sō.
 Sō chaṭuttānāvassānāsiṇa rājā rajjamālārāyi. Tassā puttō Bindusārō affhāsiṇi kārāyi.
 Bindusārassutā āsū sataṇ ekkāha viṇṇutā: Asōko āsi tīnanta puṇṇattāmahiddhikkā.
 Wē mātīti bhātarō sō haṇṭū ekkānakaṇ sataṇ; sa’ alī Jambudīpamhi ekkarajjamāpāpuni.*

From the Gokulika schismatics the Pannatti, as well as the Bāhulika and Chētiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammagūtika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Subbattha schismatics, the Kassapa schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve thera schisms: together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hémavattā, Rājagiriya, as also Siddhattikā, in like manner (that of) the eastern Sēliya, the western Sēliya priesthood, and the Wādariya. These six secessions (from the true faith) took place in Jambudīpo; the Dhammaruchiya and Sāgaliya secessions in Lankā.

The schismatic secessions of the preceptors concluded.

Kālasōko had ten sons: these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine: they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chānakō, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudīpō, a descendant of the dynasty of Moriyān sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusāro reigned twenty eight years. The sons of Bindusāro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asōko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, horn of different mothers,

*Jinanihānato pachchā, puri tassābhikkhātō, atthārassā wassa sataṃ dwayāmiwāṇaṃ vijāṇiṇaṃ,
 Patevā chatuṃ wasikhi ilorajjamahāyasaṃ, puri Pātaliputtamin atthānamahāicchāyi.
 Tassābhikkhī samatāraṇ ākāsī bhūmiṇaṃ tathā ; yōjanā yōjanā ād nichchāṇaṃ pathatā āhū.
 Anōtatthōdāki kōpi atthānāsuṇaṃ dīnā, dīnā, dīvadvatō akā tēhi sabbābhāgajānāvaca.
 Nāgalatā danta/atthāṇaṇuṇuṇaṃ Himāwāntō anāṇikasaṃ sahasānāṇaṃ, dīvāṇaṃ pahānakaṇaṃ,
 Agadāmalakāchēva tathāgaḍaḥaritaṇaṃ : tātōva ambapaḥkancha wayyogavindharasuttamaṇaṃ.
 Pañcha wayyāniwatthāni hatthapunchanapattakaṇaṃ pītācha, dībbapānācha Chaddāntadāhātā marā.
 Marantā nagari tamin migasūkarupakkhinō āgantvāna mahānamin sayamāva warantīcha.
 Gāvo tathā chardapetvā vajāmaneritī dipiyō ; kettavattū taldādi pālenti migasūkarā,
 Sumanā pupphapattakaṇaṃ avuttāṇaṃ, dībbamuppalaṇaṃ, vāṇānaṇaṃ nāga nāgavindatō
 Sālivēha sahasāni navutiṇṇu sūvapaṇa Chaddāntadāhātōyeva āharisū dīnā dīnā.
 Tē vāṇi nitthasakarnnē akānāḍṭṭevāna tanyūṇi akāṇu māsiḍā tēhi bhattāṇaṃ rājakulā āhū.
 Akāṇu satatāṇaṃ tassā madhuni madhū makkhikā ; tathā samdravāḍāva aḥchā kūtā nipdāyūṇaṃ.
 Kuravikā sūṇṇikā manuggamadhurassāra akāṇu tassā gāntvāna rāṇṇō madhuravāsikāṇaṃ.*

reigned sole sovereign of all Jambudīpa. Be it known, that from the period of the death of Buddha, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pātaliputtā. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yōjana to yōjana, throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from the lake Anōtatto; from which (supplies) the devo of devos (the king) caused the people also to be provided. They also procured from the regions of Himāwanto, "nāgalatā" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "malakan;" the precious medicinal "haritakan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos (procured) also cloths of five different colors, and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The uāgas (brought) fine cloths of the color of the "sumana" flower, wove without seams; the heavenly "muppalaṇa" flower; also ointment for the body; and medicinal drugs, from the nāga wilderness. Parrots brought nine hundred thousand loads of hill paddy daily, from the marshes of Chadanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly

*Rājābhiritto sabbē kumārā Tisseyawhayaṃ kaṇiṭṭhaṃ naṃ sōdariyaṃ uparajjithi sīchaya.
Dhammasōkādābhiraṭṭaṃ nittithā.*

*Pitā saṭṭhi sahasāni brāhmaṇā brāhmaṇaḥkhiṇi bhōjiti; sōpi tēyeva tāt wassāni bhōjayi.
Dindrupasamā tēva Asōko parivāsāni wiccheyyadānaṃ dassāntu anāchehi sāniyōjīya.
Aṇḍapayitvā mabindānaṃ pāsādāthike wissuṃ wimaṇsitvā, nisajjāyabhojāpetvā wissajjā,
Kāli wāḍḍanagatō sāntā rachehāya tāṃ yatiṃ Nigrōdhasamanēraṃ sō diwā ehitampasaddāyi.
Bindusāraṃ puttānaṃ sabbānaṃ jettabhāttānaṃ Samanassa kumārassa puttō sihi kumārakō.
Asōkō pitārā dīnaṃ rājyamiḍḍinīyaṇhi sō hitvā, gato Puppaphuraṃ, Bindusāri gūḍanākā,
Katvā purāṇaṃ sakāyattāṇaṃ, matē pitari bhātaraṇaṃ, ghāṭetvā jettakāṇaṃ rājjaṇaṃ aggaṇhi puri wari.
Sumāssa kumārassa diwē tāṃ ndmā dā gāḍā gabbhīni nikkaṃhitvāna pdechā dwerato bahi.
Chayādagadāmagandā tattha Nigrōdhasīwatā tāmāpiya ndmāna, mīpetvā pharaṇaṃ aḍḍ.
Tadāhiwachaṇaṃ naṃ puttāṃ wijjyitvā, wassa sō "Nigrōdhō" dā ndmāṇaṃ dēwatānuggahā gātā.*

deposited honey. In like manner, in his arsenals, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asōko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmasōko concluded.

The father (of Asōko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmins. He himself in like manner bestowed them for three years.

Asōko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstairs pavilion, observing the samanéro Nigrōdho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Súmano, the eldest of all the sons of Bindusāro.

Asōko on hearing that Bindusāro was on his death bed, left the kingdom of Ujjénia, which had been bestowed on him by his father, and proceeded to Puppaphura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Súmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Súmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed; and repaired to a village of chandālas (outcastes.) There, the dēwetā Nigrōdho addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the dēwetā, giving birth on that very day to her son, bestowed on the child the name "Nigrōdho." The chief of the chandālas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

Majja "pachchébuddhañ tañ khipa pāraṇāvē" iti: patiddānañ wachē tassā sutudā tēdāsamūdiyañ. Apanditā idū dēvittāñ tassā patthayañ adisaṃdāna sandhica rūpañ atisaṃdānañ, Asōko madhūdo; Sandhimittā dēvittā etetild; chaṇḍāwaddi Nigrōdho; Tissō pāraṇātikō. Chaṇḍāwaddi chaṇḍāwaddi diyaṭṭu, sō pattheti mokkhañ, mokkhañca satta vassāna pāpūni. Nivēthapāsi tasmā sō rājā dēvittā, tatō pakkaṇḍeti tañ, sōta vāṭivētti upāgami. "Nisida, tēta, anurūpā dānā dāha" bhūpati: adiwā bhikkhūmaññañ sō sikhānamupāgami. Tasmā pallaṅkamayānti rājā itī wicchiya "adhiyāñ sāmānēro me ghari hevañti idmikkē." Alambitā dārañ rājyō sō pallaṅkāñ sandruhi, nisidi rājapallaṅkā sītachchattāssa hēvattā. Diwā tathā nisānañ tañ Asōko sō mahipatti, sambhāvetvā dāgūnatō tusthōti tañ tadāhū. Atanō pēṭiyattina khajjakkhijina tappiya, sambuddhābhisañ dhammāñ sāmānērañ apucchēhi tañ. Tassappamādaṇḍaggañ sō sāmānēro abhāsatha, tañ sutudā bhūmipālō sō pāsānō Jināsānē. "Attathā nēkha bhāṭṭāni dammi tēdāti" dha tañ "upajjhāyassā mē rājā tēni dammi" dha sō. Puna affhasu diññisu tēnā dāchariyāssa sō, puna affhasu diññisu bhikkhūvañghāssa tēnā dā.

discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asōko. The young woman became the queen Sandhimittā. He who blasphemously called him (the pachché buddho) "an outcaste," became Nigrōdho. The one who wished him transported, became Tissō (Dēwānapatisso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arahat.)

The said monarch (Asōko) highly delighted, and conceiving the greatest esteem for him, (Nigrōdho) thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought: "This sāmānēro will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asōko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sāmānēro on the doctrines propounded by Buddha. The sāmānēro explained to him the "appamādaṇḍagga" (section on non-procrastination.) The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him: "Beloved, I will constantly provide for you food for eight." "Sire," he

*Puna atthasu dinnesu a-thiwesesi buddhimā. Dvattittha bhikkhu dāya dutiyi diwasī gatā,
Sahattā dappitū ranyā dhammā dāsiya bhūpatī saraṇasūcha sūtu tūpasiṇha mahājanā.
Niggrōdhasman īradassanā.*

*Tatō rājā pāsāṇa sō dīguṇṇa dīnā dīnā bhikkhu satti sahasāni ausupubbē upattakāhi.
Tittiydānā sahasānā nīlābhūtāna satti sō, satti bhikkhu sahasāni ghārī nicchamabbhājāhi.
Satti bhikkhu sahasāni bhōjitaṇ turitāhi sō, patiyā dāpāyitvāna hājja bhājāni mahārāṇ;
Rūspetvāna nagaraṇ, gāṇṭvā sanghāni uṇāṇi, ghārāni netvāna, bhōjēvā, dātuvā sāmānāni bhāṇ;
"Sattā dā dāsi dhammā" ittaṇṇi" apucchātha, sayā dāsi Moggalliputto Tissatthēro tadassanā.
Sutvāna caturāsiṇi dhammāni hāṇṇāni; sobhēni" pūjēni tikaṇi pucchēṇāni wihrēṇāni" bhūpati.
Dātuvā tadd chānānāni dhammāni mahāpati purisa caturāsiṇi sahasāni mahitā.
Tattha tatthēva rājāhi wihrē dābhāpā; sayā Asōkārāṇāni kārēvāni samābhāhi.*

replied, "that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigrōdho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigrōdho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired; "What is the doctrine propounded by the divine teacher?" Thereupon, the théro Tisso, son of Moggallī, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, "I will dedicate," exclaimed the monarch, "a viharo to each." Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudīpo, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook the erection of the Asōkārāma (in Puppahapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattya," to Nigrōdho, and to infirm priests.

From the offerings made on account of Buddha, in various ways, in various cities, various festivals were constantly celebrated in honor of "thupas."

*Akkhi pūjanti saṅghātaṃ taṃ sattākaṃ nirantaraṃ mahānakaṃ mahārāja kārāpeti mahādāhikaṃ.
Evamamahānubhāsiṃcā saddhācādhāti mahāpati thēroca Moggaliputtō dīthapubbī wasiṭṭhā.
Sāsanaṃpavāso nīṭṭhito.*

*Dutiya saṅgahā thēra pekkhantādagatānhi tē sāsanopadāwan tassa raṅgo kālamhi addasū.
Peḷḷhantā sakāḷe lokā tadūpadāwagāhikaṃ Tissabrahmaṇamaddakkhū āchiraṅghāyi jīvitaṃ;
Tē taṃ samipasaṅkamma ayācinsu mahāmatīṃ manussisū papajjite dā tadūpadāwagāhikaṃ.
Adāpatisaṅ tesaṃ sāsanaññīṭṭhantthiko. Siggavā, Chāḍḍavajjilūca avācāṇaṃ daharē yati.
"Aṭṭharaṃddhikā vassa sata uparī hevaṭṭi upaddavō sāsanassa: nasaṃbhosāma taṃ mayaṃ.
"Imaṃ tumbakkikarānaṃ nōpagaṇehiṭṭha bhikkhavaṃ dāṇḍakammaṃ rakā tasmā dāṇḍakammamādaṅki vō.
"Sāsanaññīṭṭhātthāya Tissabrahmaṃ mahāmatī Moggallabrahmaṇagharē patisaṇḍhāsi gahavaṭṭi.
"Kāḍṇa tumbhū sata pabbājitu kumārakaṃ ilō; sambuddhavaṇḍhavaṇḍi uggāṇḍāpetu sādḍhakaṃ."
Athū Upāli thēraṃ thēraṃddhivāhārikō, Dāsako; Sonako tassā; dvē tē sādḍhivāhārikā.
Athū Wāḍḍiyāṇāṃ pubbī Dāsalandma sōṭṭhiko tiṇṇa sata jēṭṭhō sō vasaṇā dāchariyantikkā.*

Thus, it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a thero.

The conversion (of Asoko) to the religion (of Buddha) concluded.

The theros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma loka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chandavo, two adult priests: "In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddha."

The thero Dāsako, was the disciple of Upāli (the disciple of Buddha himself). Sōnako was his disciple. The aforesaid two priests (Siggavo and Chandavo) were his disciples.

In aforetime (at the termination of the first convocation on religion), in Wisali a brahman of the tribe of Sōṭṭhi, named Dāsako, the superior of three hundred pupils,

*Dveddasā vassikōyīva vīdapaṇḍagatō chareñ, saṁsū IF dīkḥrāmi vasaññān kaṭasapgaññā.
Upāthīram passitā nīdītā tadātīkī, vīdīsu gañhīthāndāni pucchēhi sō tani vyaḍari.
"Sabbadhammānapatīti ikadhammōhi, mānava, sabbadhammā ṭṭarānti ikadhammōhi kōvuso." P
Icchēdha udmañ sandhāya thērō Mānavaḥōtu sō naṁdāi. Pucchēhi "kōmāntō" P "Budḥamantōti" bhāṣitō
'Dhīti' dha, sō dha, "dīma nō vīśuddhīrīnō," Gurus āpucchēhi mantatthān, mārañ pīṭarāñ tathā.
Mānavañ satthīśatīkī thērassa santikē pabbajjīṭṭvā dā dāna upasampajja mānavañ.
Khīṇasavaṇhasān sō Dāsakathīrojetthakañ Upālī thērō vāḍakī sūlalañ pīṭakattayañ.
Gaṇaḍ vīśvīṭṭā tē sīdriya puthujjāḍ pīṭakānuggahitāni sōhi thērassa santikī.
Kāṣīu Sōnakō nāma satthavēdhasitō āhu, giribbañ vāñjīḍya gato mātā pītuhī sō.
Agā IF lūvavañ pañcha dānavaṁsō kumārakō mānavañ pañchapaṇḍān parivēdriya tañ gatā.
Sagavañ Dāsakañ thirañ tattha dīvaḍ paṇḍiya, pabbajjañ yāchi; sō dha "taṇḍapucchēha gurañ" itī.
Añattattayaṁabbujjītā Sōnakō sō kumārakō, mātā pītuhī kḍetvā pabbajjāṇṇaṁagāṭu.*

dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "vēhēdo," and while he was making his pilgrimage attended by his own pupils, he met with the théro Upālī, who had held the first convocation, sojourning at the temple Wāṇkārāmo (in Wisālī.) Taking up his residence near him, he examined him on the abstruse passages of the "vēhēdo." He (Upālī) explained those passages.

The théro, with a certain object in view, thus addressed him (the brahman): "There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddho's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that théro; and in due course was raised to the npasampada order.

The théro Upālī propounded the whole "pīṭakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dāsako was the senior.

The other priests of the fraternity of the said théro, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the "pīṭaka," were innumerable.

In the land of Kāsi, there was a caravan chief's son, by name Sōnako, who came to the mountain-girt city (Rājagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wēlūwana vihāre. Becoming acquainted there with the théro

*Sadhiññi tēhi kumārēhi Dāsakattērasantikē, pabbajja upa-sampajja uggañhi pitakattayañ,
 Khindasawesahanassa thērasasagayassa sō ahōsi pita' adhāssa jetthahō Sōnakō yañ.
 Ahōsi Siggavō nāma purē Pāṭalindamāḥ pañṇavā machchātanaṃyō atthērasa samātu sō.
 Pādāṭṭu seasantu ekkaladdha utusātṭu amachchaputtā daddya Chāḍḍawajjīṃ mahayalāñ,
 Purivinañ dandadhī satthi parivuddhē, gantēdha Kuḥkuttādravā Sona' atthēra madāsuñ;
 Samāpatti samāpāṇaṃ nissinnaṃ samvutindriyaṃ vanditā nāpantañ taṃ gāvē sanghamapucchēhi tañ.
 "Samāpatti samāpāṇa nāpantitī?" dha tē, "Jathānūvutthahantitī vuttā" dhanu bhikkhuvō,
 "Pakkāsanāya Satthussa, sanghapakkāsanāyācha, yathā dāparicchēddā, dūkkhaya vāsācha,
 "Vutthahantitī," watēdha; tēsaṃ divedāpāṇissayaṃ pāhisuṃ sanghawachana; vuttāyā satthān agd.
 Kumārō pucchēhi "Ehā, bhantē, nāpantitthitī?" dha sō, "bhunji mahbhunji tabbanti," "āha; bhōjitha nō?" api.
 Aha "amādhvājāḍḍitā sabhā bhōjayitvā" itī; mātā pita anuṇṇāya sō kumārētha Siggavō,
 Chāḍḍawajjicha tē pañcha sātthā purisāpīcha pabbajitvāpasampajja Sōnatthērasa santikē.*

Dāsako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chief tain Sónako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an "upasampada," in the fraternity of the théro Dāsako, he acquired a knowledge of "pitakattaya."

This Sónako became the superior of a fraternity of a thousand théros, who had overcome the dominion of sin, and acquired a perfect knowledge of the "pitakattaya."

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister (Siriwadhō), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtús. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkutarāma vihāre, they saw there the théro Sónako, seated absorbed in the "samāpatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samāpatti meditation, do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sónako) rising, departed from hence. The young chief addressing Sónako, asked: "Lord, why art thou silent?" "Because," replied he, "I am partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théro Sónako, and being admitted into the priesthood

Upajjhāyanti yeva tē dwe piṭakattayan uggahēdwa kālāna chhalahhinna pāpūñṣuṣa.
Natwā Tissasa paṭisaṇḍhān; tatō pabbhūti Siggawō thērō sissattawassāni taṁ gharaṇaṁ upasankami.
"Gacchhātī" wechanamattampi suttawassāni rōlabhi: alatta aṭṭhami wassī "gacchhātī" wechanāṁ "takān."
Taṁ nikkhamantaṁ pavasāntō dīseḍ Moggalībrāhmaṇō "kinchiladdhaṇaṁ ghārī nōtī?" pucchehhi: "dmdtī" sō bravi
gharaṇaṁ gantwāna pucchehhiteḍ duttiyē dīwasi, tatō muddadāḍina niggaṇāhi thērāṇaṁ gharamupagataḥ.
Thīrasa wechanāṁ sutwā, sō passanamaṇō dījō attanō pāvāṭṭeṣṣa niechaṇaṁ bhikkhaṇaṁ pawattayi,
Kamīnassa pasādīnaw sabbipi gharamānusa: bhajjāpēsi dījō niechaṇaṁ nīlāpīya taṁ ghārī.
Kwaṇ kamīna, gacchhantī kālā, sōlasavassikō, ahu, Tissakumārō; sō tīwēdā daddhi pdragō.
Thērō kathāsamutthānaṁ hevatīwanti taṁ ghārī dānāni nadassēsi thapetwā mānawēssanaṁ.
Brahmalōkā āgatattā sūchikāmo ahōsi sō, tasmā sō tassa pallankaṁ vassaitwā lagiyati.
Appāsaṇaṁ apasantaṁ phittē thērō saṁbhaṇāṁ tassa taṁ dānaṁ tassa paṇāptēsi ghārī janō.
Dīwā tatha nīzinaṁ taṁ āgammedhāriyantiḍ, kujjahitwā mānawō wāchaṇaṁ pharusaḍa udīrayi.

became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pitakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This théro Siggawo, perceiving (by inspiration) the conception of Tisso; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the théro's explanation, (that he only alluded to the slave's reproach, "Depart hence,") the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away, and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivēdho (of the brahmins.)

The théro (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma loka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the théro was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The théro replied, "Young brahman, what knowledge dost thou possess?" The youth

Théro, "mānava. hiā montā jānāsiti ?" tamabrawi : tamiva pucchha thāssa pucchārochēsi mānava. Jānāmīti patināsi ti thērē thirañ apucchēhi sō gañṭithānāni widdu tassa thērōka wiyākarī.

Gahatthēsiwa thērō sō weḷapāragatō ahu, nahyāḥareyya hiā tassa pabbhinna patissamhiddō.

"Yassa chittān upajjati, nanirujjati : tassa chittān nirujjhaṃsati, nupparijjati : yasmāwepa chittān, nirujjhaṃsati, nupparijjati, nanirujjati, ti."

Taṇ chittō yamaki pucchēhi, pucchēhi, thērō wisāradō, andhakārōsiya ahu, tassa sō tamawēcha sō.

"Dhikkhu lānāmanantēti ?" "buddhamantēti" sohrūci : "dihiti wutti ?" "no weḷadhārinō dammitā" iti.

Māta pitūhi nannātō mantatthāya sapabbaji, kammatthānamadā thērō pabbājetwā yathā rahanā.

Phāvaṇasā anuyunanto, acchirēna mahāmāti sotāpatti phalañ pattō thērō natwāna taṇ tathā.

peziḥ Chandawajjisa thērasantīkamuggahañ.

U'pasampadāyitwa taṇ kālī sō Siggawō yati winaya uggaḍḍesi puna vēsaddhāyampirka.

Tatō sō Tissa daharī dāṣṣitwā wipassanañ, chhalabhinā sō ahu, kālī thirabhāwāncha pāpuni.

instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "vehēdos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "vehēdos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them ?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbanti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."^{*}

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotāpatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawajji.

In due course, the priest Siggawo having made him an npasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanañ" sanctification, acquired the mastery of the six

^{*} This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

Attea pākato āsi chandōwa suriyōwa sō; kō tassa uccā māṇṇi, Samādhuddhassa wachōweya ?
Moggali putta thérōdayō nīthitō.

Ekāhaṇ uparājā sō addalāhi migawaṇ gatō, kilān mantī migirangī diwa, itān wichintayi :
" Migāpi iwaṇ kīlanti draḡge tinagōchard : nakhīlanti kīn bhākhā sukkhādrasūdrinō ? "
Attanō chintitāṇ raḡḡo drōchisi gharan gatō : saḡḡāpūtuntu sātāhan rājjan tassa addi, sō,
" Anubhūsi, imāṇ rājjan, sattāhanta, kumdraka : tatō taṇ ghāyayissāmi : " ikehdwōcha mahāpati.
Abhī tamhi sattāhi " twaṇ kīnāsi kīnō itī ? " " maraṇassa bhayināhi " wuttī : vājjāha taṇ puna,
" Sattā hāhaṇ marissanti twaṇ nakīli : imē kantan kīlissanti yaṇ, tda, sādā maraṇassaḡḡino "
Ichchīwaṇ bhātarā wuttō, sāsanaṇmīn paṇḍi sō; Kālēna migawaṇ gantwē thērāṇ addalāhi sanḡatān,
Nāsinnaṇ rukkhāmalāmiṇ sō Mahāddhammarakkhitaṇ, sālayākhāya nāgēna wēdntamaṇḡasawaṇ.
" Ayaṇ thērō wiyāhampi pabbajja Jinasānā, wihārisankadā ranḡi ? " Iti chintayi mḡnawō.
Thērō tassa paṇḍatthāṇ, uppaṇḡitwō wihāyāṇ, gantwē Abhikkardmassa pokkharanḡō jalt thitō ;
Alāsi thepāyitwāna chīwarānī wardānī sō, ōghitwā pokkharanḡin gattānī parisinchaṭṭa,

branches of doctrinal knowledge, and ultimately he was elevated to a théro. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supremo Buddho himself!

The matters concerning the théro Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of cik sporting. Observing this, he thus meditated : " Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in wihares, also amuse themselves? " Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus : " Prince, administer this empire for seven days : at the termination of that period I shall put thee to death. " At the end of the seventh day, he inquired of him, " From what cause hast thou become so emaciated? " when he answered, " From the horror of death. " The monarch thereupon rejoined, " My child, thou hast ceased to take recreation, saying to thyself,—'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions? "

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théro Mahāddhammarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection : " When shall I also, like unto this théro, initiated into the priesthood, be a dweller in the forest? "

The théro, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asókaramo temple; and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.

*Tan iddhiā nparājā sō diwaddtwa pastidya "ajjīwa pabbajissanti" boddhimakkādi buddhima.
 Upasam/ amitwa rājānan pabbajjan yachi sādaro, Niveditū masakkontō, tamaddya mahipati,
 Mahatā parivādrina wiḍḍamagandā sayan: pabbajī sō Mahādharmarakkhitattā īrasantikī.
 Saddhiā tētiwa chatn satan sahasāni nardāpēha, anu pabbajjiddāntu ganandnā navijjati.
 Ihagintyō carindassa Aggibrahmātivissutō akhāi raṇṇo dhiddya Sanghamittāya sāmikā,
 Tavad tassā sutōkampi Sumano nāmandanāyo yachitwa sōpi rājānā uparājāna pabbajī.
 Uparājassa pabbajjā taudāhāssa rājīnō chatutkē dāi wassamhi mahājānakkhittāya.
 Tattāhīwa upasampannō sampanna npanissayō ghatentō nparājā sō cchhalakkhiṇṇō rakkā aṇ.
 Wihāri tē samdraddikē sabbē sabbapurisampi sādhnkuā tiki wassiki nīthāpēnā masārami.
 Thērassa Indaguttassa kammākkhit kāyakassatu iddhigācchsu nīthāsi Asōkaramasahayō.
 Jinēna paribhnttān thanissēha, tahiā, tahiā, chētiyāni alāresi ramanāyāni bhūpati.
 Pnriki chatarāṇṇi sahasāni samantatō, lē' hē ikāham dāsuā wihāri nīthitā itī.
 Likkē sutēd, mahārājā, mahāttijiddhiwikkamō, kattu, kāma sakinytwa sabbā rāma mahāmaha,*

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the théro Mahādharmarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrahma was the son-in-law of the king, being the husband of Sanghamittā the sovereign's daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asōko's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadā; and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid wihāres, completed them in three years. By the merit of the théro Indagutto, and of that of the undertaker of the work, the wihare called Asōkārāmo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dāgobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the wihāres were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—“On the seventh day

Atiwatutto ti diwā saṅgaṇ pucchāhi nīdiya : "kassa, bhantī, paricchāgo mahāsaṅgatasāsanā ?"
Théro Moggaliputtō so raṅga paṇṇahaṇa wiyaḥari : "dharamānēpi Saṅgāti natthichāgi taya samā."
Tān sutvā wachanaṇaṇa bhīyōtutto rājā, apucchāhi taṇ "buddhasāsanadāyādō hoti kko maddō iti ?"
Thérōta rājaputtassa Mahindassūpanissayaṇa, tatthwa rājadhītya Saṅghamittīya pekkhiya ;
Sāsanassābhīyuddhinchā taṇ kēṭṭamawekkhīya, pucchādhā bhāsantha rājāsanaṇa so sāsanaḍḍhurandharō :
"Tālōpi mahachāgi dāyādō sāsanassatu pucchayādyakōchiwa wachantī manujjāhiya,"
"Yōta puttān dhitarānāwā pabbajjāpi sīdantī ; so sāsanassa dāyādō kūtī, nō dāyāko api."
Atha sāsanadāyā dābhāwamechchhān mahipatī Mahindān Saṅghamittāncha thitī tatra apucchhātka :
"Pabbajissatka kiṇ tādā, pabbajjā mahatī matā ?" pitunō wachanaṇa sutvā pitaraṇa tē abhāsiwā.
"Ajīssa pabbajissāma, sacchē tvaṇ, dīwa, icchhāsi ; amhancha lābhō tumhancha pabbajjāya bhavissatī."
Upārjassā pabbajjān kālō pabbutthī, so sacchāpi Aggibrahmaṇsa, pabbajjā kata nichchhayaṇ.
Upārjān Mahindassa ddtukāpō bhūpati, tālōpi adikkāyādi pabbajjānēwa rōchayi.
Piyāputtān Mahindāncha buddhīrūpabālōditaṇ, pabbajjāpi samahaṇa Saṅghamittāncha dhitarān.
Tāwā wīsatī wāso so Māhindō rājanandaḥō, Saṅghamittā rājadhīti atthārasasamā tadō.

inquired of the priesthood: "Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?" The théro, the son of Moggali, answered the sovereign's inquiry: "Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist." Hearing this announcement, the king greatly pleased, again thus inquired of him: "Can a person circumstanced as I am, become a relation of the religion of Buddha?" The théro perceiving the perfection in piety of Mahindo the son, and of Sanghamittā the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a 'benefactor,' but a 'relation' of the faith."

Thereupon, the sovereign desirous of becoming the "relation of the faith," thus inquired of Mahindo and Sanghamittā, who were present: "My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittā. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamittā was eighteen years old. His ordination and (elevation to) the nīpasampadā took place

*Tadaheva ahū tasma pabbajjā upasampaddā; pabbajjā vikkhādhānancha tassācha tadahū ahū.
Upajjhāyo kumārasa ahu Moggali saekayo; pabbajjāsi Mahādevathero; Majjhantikā pana
Kammauddehakā ukā; tassā upasampadamanāyālā, arahatta Mahinda sō pattō sapatisambhidañ.
Sanghamittāyupajjhāyā Dhammapāldā wissuta, āchariyā Ayupālā, lādā sūsi andasā.
Ubbō dānnapajjodā Lakkhāpākarinō ekkhattē wassē pabbajjāsu Dhammasōkassa rājīnā.
Mahā Mahindō wassāhi tīhi dīpappasādhakā, pitakattayamuggunhī upajjhāyussa santikā.
Sō bhikkhūnti chandālāka Mahinda bhikkhusuriyo Sambuddhasambhūtanā tē sādā sobhayañ tadā.
Purī Pātaliputtamhā wānti wanneharō charaṇā, kunda'insariyā saddhāñ sanveṇāñ kappāyā kira.
Tēna sanvedamanveḍiya sō puttē janayī duwē; Tissō jettihōtu, kanittōtu Sumittōdima dāwako.
Mahāwaruṇa thērassa lādā, pabbajjāsantikā, arahatta pāpunihū, ekkahāsiyā gūṇā uhhō.
Pāli lītasāntasāi puttā jettihō sanveḍenā dha puttā lānittheṇa " bhikkhū pāsatañ ghatañ."
Rājā nīwedenā, rājā gīlānapachchayēpīcha sappi, attāncha charaṇā pachehābhuttañ patikkhipi.*

on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The thero named Moggali, was the preceptor "upajjhāyo" of the prince. The thero Mahadevo initiated him into the first order of priesthood. The thero Majjhantiko performed the "kammawāchan." In that very hall of upasampada ordination, this Mahinda, who had attained the requisites for the priesthood, acquired the sanctification of "arahat." The priestess Dhammapati became the upajjhāyā, and the priestess Ayupālā the instructress of Sanghamittā. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammasōko, the benefactor of Lankā. The great Mahinda, the illuminator of this land, in three years learnt from his preceptor the "pitakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittā) and Mahinda shone forth the light of the religion of Buddha.

Previously to this period, a certain pilgrim departing from Patliputtiko, and while wandering in a wilderness, formed a connection with a young female kuntikinnarā (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the thero Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of "arahat." Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, to be used as medicine;" but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring."

*"Piṇḍāyachī charaṇ' sappiṇ' labbaṭi tevaṇ' tamāhara" icchāha Tissathéro wó Sumittaṇ' thīramuttamaṇ'.
 Piṇḍāya charaṇaṇ' tīva naḷadattaṇ' pasataṇ' ghataṇ', sappikumbhaṇ'atṭapi wiḍādhijjāṭṭa asaddhiyā.
 Teṇiwaṇṇiḍḍhiṇā théro paṭṭe āyikāyaṇṭikaṇ' evadāṭṭiṇṇapamāḍḍiṇa nibbātaṇ' mēnaṇ' akā.
 Akāsaṇhi nīrudāṭṭe tījā dhātuvasiṇa sō, yathāruchaṇ', uḍḍhiṭṭhāya sarīraṇ' parinikkhuta.
 Jālā sarīraṇ' nikkhamma nīmanasaṇ' ekkārikaṇ' āhahi thīrasa sakalaṇ' kīyaṇ' atthiḷāṇila nō dahi.
 Suttwa nibbutimittassa Tissathērasa, bhūpati agamāsi sakārdmaṇ' janāgha parivāritā.
 Hatthi tavaṇḍi i thitō rājā tānatthiṇāwārāhaya kīretwa dhātuaṇ'! āraṇ' tassa wiḍāddhim apucchehi taṇ.
 Taṇ' suttwa jātasaṇṇiḍḍi puradussīraṇ' kāriya suddhācchitaṇ' pakāharayāṇ' bhāṇḍajānaṇ' pūriya.
 "Pāpeti bhikkhūsaṇṇiḍḍi bhāṇḍajāni dīnā dīnā, māhotu bhikkhūsaṇṇiḍḍi bhāṇḍajānaṇ' dullaḍḍhaṇ" iti.
 Sumittathéro nibbāyi chaṇkaṇ'antōsa chaṇkaṇ'! paṇḍi sāsantitva tēṇḍiḍḍi chaṇkaṇ'ā.
 Kuntiputtā dweī thērā tē lō! ahitakārīṇā nibbāyīṇa Asikasaṇ' rāḇḇō wazamhi atthamā.
 Tat'pabbhū' saṇṇiḍḍi lābhāṇ'vamaḥā ahu; paṇḍhāḍḍi pasannaṇ' dēha jand' yama lābhāṇ' pavāṭṭayū.
 Pakāṇalāhasakārā tittthiyā lābhakārāḍḍi, ayaṇ' kīḍḍyama dḍaya wasiṇa saḥābhikkhū! huhi.*

Thus the exalted théro Tisso instructed the théro Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the théro was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the théro flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this théro Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The théro Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddha. These two théros descended from the kuntikinnarāy, attained "nibbuti" in the eighth year of the reign of Asōko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

*Yathā sakancha tī weditan buddhawaddhīti dipayā; yathā sakancha kiriyā akariṇsu yathā ruckhī,
 Tatō Moggallī puttō sō thērō thiragayōdayō sāsanabuddamuppannā dived tam atikkhala;
 Tassūpasamānē kidaṇ dighadassi avel khiya: datvā Mahindathērassa mahabhikkhuganaṇ sakaṇ,
 Uddhagagāyā ikōwa Ahōgangaṃ pabbatē wihāsi sattawassāni wivēkamanubhāgaṇ.
 Tīthīdānaṇ bahuttācha, anābhāttācha, bhikkhāv tīsaṇ kātuṇ nasakkhiṇsu dhammaṇa patisiddhaṇ.
 Tīnēva Jambudīpaṃ sabbdāmaṇsu bhikkhāv satta vassāni nikkāsu uposathapavedraṇ.
 Taṇ sutvāna mahārājā Dhammāsoke mahāyaso ikāṇ amsachchān pīṇsi Asōkarāmanuttamaṇ.
 "Gantvādhikaraṇā itāṇ upasamma uposathaṇ, kārihi bhikkhusaṅghina maṇḍrāmi tuvaṇ itī."
 Gantvāna sannipattitvā bhikkhusaṅghāṇ saḍḍamāti "uposathaṇ karōthdī" idāci rājāsanaṇ.
 "Uposathaṇ tīthīyehi nakaroma mayā" itī; avecha bhikkhusaṅgho taṇ amachchāṇ mukāmadassan.
 Sō machchō kappāyānaṇ thirānaṇ patipattiyā acheddhiṇi asinā ssaṇ "kāriṃ naṇ uposathaṇ."
 Eḍḍābhāddā Tīssathērō taṇ dīwā kiriyāṇ, lahuṇ gantvāna tassa dānaṇi dānaṇhi nīṇḍi sō.*

whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddha. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thenpou, the théro, son of Moggallī, of increasing piety and faith, observing this dreadful exorcism on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (exorcism would take place;) transferring his fraternity of numerous disciples to the charge of the théro Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahōganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jamhūpo, the priests were incapable of observing the rites of "uposatho" and "pawāraṇa" for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammāsoko, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asōkarāma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "uposatho" to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: "Perform ye the ceremony of uposatho." The priesthood thus replied to the embicille minister: "We will not perform the ceremony of 'uposatho' with the heretics." The minister exclaiming, "I will have the 'uposatho' performed," with his own sword decapitated several of the théros in the order in which they sat. The théro Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that théro, repairing (to the palace) reported the whole of the

Therañ dived amaché sô, gantéva vappo nividayi sabbañ pavattin. Tañ sutvâ, jâdâdho mahipati, Sighaṇ gantvâ, bhikkhusanghañ pucchhi ubbiggamanasô "evaṇ katina laṃbina kassa pâpaṇ siyâ?" iti, Tsaṇ apanditâ kēchi "pâpaṇ tuihantu;" kēchitu "ubhinnaṇchēdu;" āhānu "natthi tuihantô" paṇḍitâ, Tañ sutvâna mahārājâ "samattho atthi bhikkhunô, wimatā mī winōdetva, kēdun sâ dānapaggahaṇ?"
"Atthi Moggali puttô sô Tissatthirô, ratthisa!" icchāha saṅghô rājānañ rājâ tatthāsi sōdara, Fīvañ bhikkhū sahasina chatuḥ parivēriti thirî, naraśasina amechhi chatuvô tathâ, Tadāhiyiva pēsi attanô wachanena sô therañ dāntumi; tēhi tathâ vutti: andgami, Tadāhiyiva pēsi attanô wachanena sô therañ dāntumi; tēhi tathâ vutti: andgami, Tāñ sutvâ, puna, atthattā, thirî, machchā pēsi, wisuñ sahasa purisî; pubbēsiya andgami, Rājâ pucchhi "kathā thirô āgacchēsiya nukkô?" iti: bhikkhū āhānu thirāna tādāgamaṇa kāraṇa:
'Hohi, bhanti,' upatthambhō kēdun sâ dānapaggahaṇ 'iti vutti; mahārājâ, thirô ihitî sô' iti Punēpi thirî machchā rājâ sōlava sōlasi wisuñ sahasa purisî tathâ vatvāna pēsiy, "Thirô mahallakattipi nārāhiṇti ydnakā; thirāñ gangāya nādvya ānāthāna" ābhūvī, Gantvâ tē tañ tathâ vēchū; sô tañ sutvāna uffhā; nādvya thirāñ ānānu rājâ; pachchuggami tahiñ.

occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine:" another portion announced, "Both of you:" the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the théro Tisso, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the théro might be brought on his invitation, he dispatched four théros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théro) did not accept the invitation.

Hearing this result to the mission, he dispatched eight théros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, "What can the cause be that the théro does not come?" The priests informed him what could procure the attendance of that théro, thus: "Illustrious monarch, on sending him this message, 'Lord! vouchsafe to extend thy aid to restore me to the faith,' the théro will come."

Again another time, the king adopting that very message, sent sixteen théros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The théro on account of his great age will not be disposed to mount a conveyance; do ye therefore transport the théro in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the théro in a vessel. The king (on his approach) went on to meet him.

Jānumattañ jalañ rājā gahetvā dakkhiṇaṃ karaṇ, nāvāya oṭarantaṃ thērassidā sagarawā.
Dakkhiṇaṃ dakkhiṇyō sō karaṇ raṇṇānukampaḥ ālambitvānukampāya thērō nāvāya oṭari.
Rājā thērān nagitvāna, vyānaṃ Rātiwaddhanaṃ thērassa pādā dhāvītvaṃ makkhetvācha nindiya
Samattha bhāvaṃ thērassa wimaṇasāntō mahipatī "daṭṭhukāmaṃ ahaṃ, bhāntē, paṭihiranti," abruvi. [cāhāsi ? "
"Kinti ?" wutti : "mahikampaṇ, āha : taṃ pūnarāha sō "va'aldyekaḍḍiya ?" "Taṃ āmpaṇ daṭṭhamich
"Kō dukkarēti ?" pucchēhiteṃ "ēkaḍḍiya āmpaṇaṃ dukkaranti" sunitvāna "taṃ daṭṭhukāmaṃ dābhuvi."
Rathān, assaṇ, manussācha, pātīnēhōdaka pūritaṃ, thērō yōjanasīmāya antaramhi chaturddisi,
Thapēpetvā tadanghi mahatā yōjanaṃ mahi chālasi idhihiyā tatra nisinnassācha dassayi
Tendāmachēna bhikkhūnaṃ maraṇāntannaṇḍiēha pāpassatthi natthittaṃ thērān pucchēhi mahipatī,
"Paṭicchakāmaṃ natthiti kīṭṭhaṃ chētaṇnaṃ vīdā" thērō bodhesi rājānaṃ, watvā "tittira" jātaṇ.
Wasāntō tattha sattāhaṃ rājyūyānt mānārami sikkhāpēsi mahipatān sambuddhasamāyaṃ subhāṇ.
Tāmaṇ yēvaṇa sattāhi duve ya'khē mahipatī pēsetvā, mahiyāṃ bhikkhū avēsi sannipātayi.
Sattamē divasē gantvā saḍḍamaṇ mānāramaṃ, kāreṃsi bhikkhūsaṃghassa sannipātamasāntō,

The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect offered the support of his right shoulder to the disembarking théro. The benevolent théro, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducting the théro to the pleasure garden Ratiwaddhane, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the théro, said to him : " Lord, I am desirous of witnessing a miracle." On being asked what (miracle) ? He replied, " an earthquake." (The théro) again asked, " the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space ? " Inquiring which is the most miraculous, and learning that " an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The théro within a boundary—the four sides of which were a yōjana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the théro whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The théro propounding to the king the jātaka called " tittira," consoled him by declaring, " Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddha.

The king within those seven days having sent two yakkhos, caused all the priests in Jambudipo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated

Theravassaha c'anta nissinnā dāsi autarā, ālāṇā laddhā, ā bhīlā pakkasitvāna santilān.
 "Kīn, vaddi Sugato bhantē?" itī pucchēbhi saṅghapati; te svasatāḍḍhān dīthvā veydharinnu yathā sulān.
Te micchēkha-tittikā sabhā vāḍḍā uppubbajjāyanti, sabhā satti sāhasvāsi devā uppubbajjāpita.
Apucchēbhi dhammānā ālāṇā bhīlā "Iṇ vaddi Sugato?" itī; "vibhajja vadditāhaṇa;" tān thēraṇ pucchēbhi bhūpati,
"Iṇ vibhajja vaddi Sammadābhū bhīlā, bhanteti?" āha; sō thērō "daddāsi;" tān sutvā vāḍḍā tūtthamāna, taddā,
"Saṅghāna abhīdā yavā, tasmā vāṅghā upiṇṇān, lārita, bhantē;" icchēvā vattē thērāna, bhupati.
Saṅghāna vā l'haṇā daddāna vāṇānā pāvisi sabhā. Saṅghā samagga hutvāna taddāsi upāsathān.
Thērā aṇc'asavā hantā bhīlā ssaṅghā vāḍḍā, cchābhāyanti, tīpitaḍḍi, pabbhināpatisambhīde,
tīhikāhu sāhasvān vebhetā, l'āṇā sabbhānaṇṇāyānā. Tūhi Asō dāmanāhi ā d'vaddhānaṇṇāyānā.
Mahā āsavaṇṇathērōka Vānathērōka l'dayun yathā tē; dhammanāgatiā Tisavathērōpi tān yathā.
Kathā vatthuppalā arāyānā parivāḍḍāppamaḍḍānā ālāṇā Tisavathērōka tasmā vāṇṇānaḍḍā.
Evān bhīlāhu sāhasvāna vā l'hāyā l'ardajinā āyānā savaḥi māṇḍhi dhammanāgati nīthitā.
Rāvaṇā satterāsa vassa, dēvā sattatānaḍḍāni, mahāparivāḍḍāyānā sō sāṇṇeti tān samāpajji.

together with the théro within the curtain, and calling up to him, one by one, the heretic priests; "Lord," inquired the sovereign, "of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddha). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" they replied, "The religion of investigated (truth)." The sovereign then addressed the théro: "Lord! is the supreme Buddha himself of that 'vibhajja' faith?" The théro having replied "yes," and the king having heard that answer, overjoyed, "Lord," he exclaimed, "if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the "upāsatho." Having thus addressed the théro, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood restored to unanimity of communion, then held the "upāsatho."

The théro from many asaukya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the "tīpika," and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held; according as the thērā Mahākassapa and Yasso had performed the convocations (in their time), in like manner the théro Tisso (performed) this one. In that hall of convocation, the théro Tisso preached a discourse illustrative of the means of suppressing doubts on points of faith.

Thus, under the auspices of king Asōko, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy two years, conducted in the utmost perfection this great convocation on religion, and the "pavaranan."

*Sādhukāraṇa dadantisa sāsannatthilāraṇā saigittipariyāyāsi akampittha mahābhūti.
 Itivā sēttahrahmaśīhārampi manūṣṣāṇaṃ jīgucchekkaṇā sāsannakāto nara-lōkaṃ
 āgamanamākaṃ sāsannakicchānā ; katakiccho kōṇḍamaṇṇo sāsannakicchāmaṇi paṇaṇṇijitī ?*

Suṇappasādasānūweigatthāya kaṭi mahāveṇṇā "tatipadhammasangītiāma" pañcamaṃ paricchikkhīdo.

CHATTHO PARICCHHEDO.

*Wangsu Wanganagari Wangardjā ahu parī : Kālingaraṇṇo dhītisi mahisi tassa rājino.
 Nō rāja dīviyā tassā khaṇaṇābhī dhitaraṇā : nēmittā wiyākaruṇā tassā saṇḍhaṇā migardjino.
 Ativa rūpini dsi, ativa kāmāgiddhīnī ; dīvēna dīviyāchāpī lajjāyāsi jīgucchchitā.
 Elākinsi sā nikkhama sērichāra sukhatthīnī, satthina saha aṇḍā ega Magadhagimīnā.
 Lājaratthi affuwiya sikhā sathambhiddhavi aṇṇanṭha, sēdā dhāwina, sikhāgataṇṇanta sā.
 Giāṇṇitūda gōcharaṇā sikhā gachchhāsi dīvēnā tamārakā ratto upādāḍḍento, laḡulaṇ pattaḡannako,*

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sādhū !" quaked.

The instrument of this mission having left his supreme residence in the brahma lōka world, and descended to this impure human world, for the advancement of religion,—who, capable of advancing the cause of religion, would demur ?

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

CHAP. VI.

In the land of Wango, in the capital of Wango, there was formerly a certain Wango king. The daughter of the king of Kālinga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadēwī) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. By both the king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decamped under the protection of a caravan chief who was proceeding to the Magadhā country.

In a wilderness in the land of Lāla, a lion chased away the caravan chief. The rest fled in opposite directions : she (advanced) in that in which the lion approached.

The lion, prowling for prey, observing her approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him ; and

*Sā tañ dived, saritvāna nēmittaracchanā sutā, abhīd tassa angāni, ranjayanti, paridasa.
Tassā phassina atirittā, piṭṭhā dṛepiyāntā sikhā sakagukhaṃ netvā, tīya saṃvuddamāchari.
Tāna saṃvuddamanvedya kālina yamaṃ dūvā, puttēna dhitarancheddī rājadhītā janāsi sā.
Puttassa hatthapaddāsu sikhārdā, tato akā nāmena Sīhabāhu, tañ dhitarān Sīhasiwalā.
Putte rājasavassā sō, mātarañ pucchēhi sāsāyā “ tvaṃ piṭṭha sō, amma, kasmā asāsi ” iti ?
Sā sabhamavrohi tassa, “ kinnuyādmā ? ” abravī “ guhaṃ thālīti, tādā, tē pādāntā, ” sāvraṇi.
Mahāgukhāyathānān tañ khandāntāya sō akā līdhintva paṇḍa yōjanāni gatāntā ;
Gōcharāya guttē sikhā, dāhhiquminkī mātarañ, vānā kanthīrā kutvāna, tatō sikhā apakkamī.
Nivāsetvāna sikhāntē, pucchēhantagāmaṃgamuṃ ; tatthāsi rājadhītāya mātālāsa sūtō tadā,
Sindapī Wāngarānno thito pucchēhantāddhānā, nīrinnō wafamālī sō, kammañ tañ saṃvuddāpayañ,
Dived tē pucchēhi ; tañ wācchā, “ āsāsiwāna mayā ” iti ; sō dāpayi tāsā wāthāni, dhajanipati.
Tadākiṇā uḍḍāni ; bhattā pāyāsu dāpayi, saṃnabbhājānāsuṃ tesañ puṇṇa tādā.
Tēna sō wimhītō pucchēhi, “ kē tvaṃhī ? ” chomūpati : tassa sā jātī gottāni rājadhītā nīwdayi.*

recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Sīhabāhu, and the daughter Sīhasiwalī.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, “ My mother,” said he, “ from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity ? ” She disclosed all to him. “ Why then do we not depart ? ” replied he. “ Thy father,” she rejoined, “ closes up the month of the den with a stone.”

He taking that which closed the month of the great den on his shoulders, proceeded and returned a distance of fifty yōjanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess's maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wātō trec. The royal standard-bearer seeing their condition, made inquiries. They replied, “ We are the inhabitants of the wilderness.” He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, “ Who are ye ? ” The princess narrated to him her birth and lineage. This royal standard-bearer, taking

*Pituckekkhāḍḍitaraṇā taṇ sū dāyā dhajjanipati, gantvāna Ṣṇanganagaraṇ saṇvadanā tīyā kāppayī.
 Siho aḥhaṇ guhaṇ gantvā, tī adivā tayo jānī, addhito puttāsakīna, nachakkhānī. nachāpīnī.
 Dīraḥ tī gawāntā agā pachchanāgānākt ubbāhiyati sū sūcha yaṇ yaṇ gāmaṇāpīti sū.
 Pachchanāvādinā gantvā raṇṇo taṇ paṇiṇḍayān: "siho pīṇitī tī raṇṇaṇ taṇ, dīva, paṇiṇḍhaya."
 Alabhaṇ nīdāhaṇ tassa kaṭṭhikkhaṇḍagatān. purī "aditu sihaḍāyiti" saḥasaṇ sōpachārayī.
 Taṭṭhīva dūt saḥasānī tīnīchāpī narīsarā. Dvīsū vādvīsū vartīsī mātā sihaḍḍayānī taṇ.
 Aggahī tatiyī vartī dūpuckkhitvā mātaraṇ; dāpīṇitī saḥasaṇ taṇ ghātētū pīṇaraṇ saḥaṇ.
 Raṇṇo kumārān dāssīsū; taṇ vājā idamābruvī: "gahitī yaḍī sihī tī dammi raṭṭhaṇ tadīva tī."
 Sū taṇ gantvā guḍḍavāraṇ, sihaṇ dīvāva draḍḍā, tānā puttāsīnīhīna vījjhīntuṇ taṇ saraṇ khipī.
 Sarā naldāmadāchchamīta chīṭṭīna tassatū, kumārāpādāmaḍīva nīvattā patī bhūmīyā.
 Taṭṭhāsiyāva tatiyā; taṭṭ kījī mīgādhīpā, taṭṭ khīṭṭā sarā tassa kāyān nībhījī nīkḥhāmī.
 Sakīsarān sihaṇvān aḍḍyaṇapuraṇ agā matassa Ṣṇangardjassa suttāḍḍāni tadd ahu.
 Raṇṇo aputtakattācha, patitāchassa kammund, sūtvāva raṇṇo nalluttāṇ, saṇānītvāva mātaraṇ.*

with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The peoplace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I hestow on thee that country." He having preceded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabāhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabāhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of

*Anachchū sannaipattidā, akhildā, ikamānāda Sīhabāhu kumdrasā "rājābhōitti" abruwān.
Sā rajjān sampaticchēhittā; datwā mātūpatissā tañ; Sīhasiwalimaddāyā jātabhumān gātū anayā.
Nanayān tathā māsī ahu Sīhapuranti tañ, anayā yōjana satti gāmechāpī nīwēyā.
Lālarattī purī tasmā, Sīhabāhu nardāhipō rajjān kārasi, katwāna mahāsiñ Sīhasiwalā.
Mahāsi sōlasakkhattuā gamakēcha dūwī dūwī puttī janayī, kālā, id; Wijayō nāma jettakā,
Sumitto nāma dutiyō; sabbi ducattīna puttakā; kālāna Wijayān rājā uparajjēhēchayī.
Wijayō wissamēchdro asi; tañ parisāpēcha sāsānī anēkani dussāhāni karīnāu tī.
Kujjō mahājāno rānūō tamattān patiweyāyī rājā tē wānapetwāna, puttān bōvadi sādhekān.
Sabbān tathēwa dutiyān ahōsi, tatiyampāna, kujjō mahājānō aha: "puttān ghātēhi tī" iti.
Rājādhā Wijayān tānēcha parindranēcha tassa tañ satta sātāni purisi, kārētwa addhamunājakī,
Nāwēga pakkipāpetwā, wissajjāpēsi sāgarā, tathā tēvānēcha, bhariydyō, tathēwacha kumdrakī,
Wissā, wissā. Tē wissattā purisittikūmdrakā, wissā, wissā, dipakasmān okkamānū wassinēcha.
Naggadipōti yayittha kumdrōkkantadipakā bhariyōkkantadipōtu Mahindadipakō iti.
Supparakkapattānauhmī Wijayō pana okkami: paridādhāsinettahakito nawañ punāruhi.*

the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sīhabāhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sīhasiwalī, he himself departed for the land of his nativity. There he founded a city which was called Sīhapura. In a wilderness a hundred yōjanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lāla, making Sīhasiwalī his queen consort, the monarch Sīhabāhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadipo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Suppāraka (in Jamhudipo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This

Suttancho tisañ hatthésú lagetwá, nabhasdigamá. Datsáni súnirúpténa parichárika yakkhíni.
Eká tañ vedhyanatópi rájaputténa, anwagá "gámanhi wijjandnamhi bhavanti suna'há" iti.
Tavácha sdmái tattha, Kúwéni náma yakkhíni, nándi rukkhamálanhi, kantanti, tápasawéya,
Diswedna só pokkharaniá nínawañ tancha tápasiñ, tattha nahátwá, píwetwa, áddayecha mudlayó,
Wárincha pokkharáthéwa; só uttháyi tamahawé: "bhakkhási mama; tittháti:" atthábhaddháwa só naró:
Parittasáttatájéna bhakkhítuá só nasaikkhási yáchiyanatópi tañ suttáñ áddá yakkhíniy áaró,
Tañ gahetwá suruséyáñ randañtañ yakkhíni khipi: ewaá ékka sá tattha khipi satta satáñpi,
Andyanatésá rabbésú Wájayo bhayasañlilá, naditknpancháyndhó gantwa, díwé pokkharaniá snháñ,
Apaszi mattinnapadañ, passí tañchitwa tápasiñ "imáya lhalá bhachchá mé gahitannáti" chintiy:
"Kiá napassasi bhachché mé, bháti, twaá?" "íti áha: tañ "kiá rájaputta bhachchépi píwa naháyáti" áha sá.
"Yakkhíni táwa jándti mama játinti?" "aichchhito; síghaá sanámañ áwetwá, dhanuáandháyupágate,
Yakkhíni dádya gtwéya nárdchawalayéna, só, wémahatthéna / tsésu, gahetwá dalákhinínatu,
Ukkhípitwá asiá áha: "bhachché mé dhi, dái? tañ márdmíti;" bhayatthá sá jwetáñ yáchi yakkhíni;
"Jwetá dhi mé, samí, rájjaká dajjímí tí; áháá karissámitthilíchehancha, ayyaá kinchi yathichekkhítáñ."

by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Káli) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwéni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "naráchana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

Atiúbhayatháya sapathaná só tañ yakkhiñ akárayi; "dñhi bhachché sikhanti" wuttenatiáwa idnaya.
"Imi chhadditi" wutta éd, tanduládi wináddisi, bhakkhítánañ wednijañáñ ndawethañ wicetikañ bhahúñ.
Bhachché té sádhayitwána, bhattáni wiyanjandnicha; rájaputtan bhápayitwá, sabbéchépi abhunjigun.
Dapi tañ rájaputtina bhattan bhutwá tirittakáñ, pináda mápuyitwá éd wasaná sálasikañ sakañ.
Anik dramalanakárahástitanga Māranganá, samágantwa narindasa, ganhanti, éd lahuñ manañ;
Sumápaya; punikasmáñ rukkhamádi mahagghiyáñ sayanañ édnapákkárasakhañ sasugandhikañ.
Disevá tañ Wjeyá, sabbamáyatimphalamattano, apákkhamáno só taya siyyañ kappeti rattigāñ.
Nipajjinau tatá tana bhachché rattañatá tadá bháiri édnipákkáre parivariya bhupatiñ.
Sutwá yakkhiniyá suddhiñ nipannó bhámipa takhā, gitawá ditasaddantamapuchchi puna yakkhiniñ.
Tatá éd sakalaná rajjáná ddukamá éssamino "manussánamimāñ Lāñkañ kahámiti" wiyákarī.
"Nagari bhátepó atthi Siriwatthawakaya idka, atthi yakkhá dhipa yakkhanagarā; tana dhítarāñ,
"Anayitwāna; tamáddá dādhatháya dhítarāñ idhá dhipatino dēti; takhā yakkhasamágamā,
"Mahantamāngulāñ hoti; mahayakkhasamágamó, suttáhamanápachchhinnāñ, pavattaticha tañ chhapāñ.
"Tatta māngalaghóseti; punidikkhasamágamó nasakká laddhumajjīwa yakkhiñ mdréti, bhámipa!"

service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Mārānga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of transferring the whole sovereignty on her lord, replied, "I will render this Lāñka habitable for men. In the city Siriwattha, in this island, there is a yakkho sovereign (Kálaséwa), and in the yakkha city (Lankápura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Kondanāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again; Lord! this very day extirpate the

Tassi tañ wachanañ sutad, nariñdo sāta-wachanañ; "adissamamī yakkhī ti katha-māmā īmī, kāmādī."
"Ahañ karāmi sādhamā, thadā yakkha-mamañsarā, tēna saññapātīnīca, pahrañ dīhī, khattīya;
Mamañubbhāsātō tēvañ sarri gaphatibhāvañ; Natad tathīva sō yakkhī wīlayantīsi khattīyo.
Hantā yakkha-patīñ, rājapīlandhañ pīlandhañ; pīlandhīñsūcha sēdāñ sēdā machchā pīlandhañ.
Nikkhama yakkha-sagarā, katipubhachchayena, sō Tambapaññabhayañ lātad, naganāñ tatra sāwasañ.
Agatā rājapamañhā tatō sa'ta satā nādā, bhassitā nāwātō bhūmī, gilāññābhīnadditā,
Dubbhā, bhūmīyāñ hantthapāñnīhī npatīpītā niutīnā; tatō tēnā "Tambapaññatthapaññīyō."
Tēna tañ lāraññīca kāmamañ "Tambapaññīti" laddhābhīdīyāñ; tēnīca lakkhītā dipamattamañ.
Sihabāhu nariñdo sō yēna sīhāñ samaggahañ; tēna tassattharājānattā "Sihālāti" pawenchcharī.
Sihālēna ayañ Lāñā gahitā, tēna, wācīnā, tēnīca "Sihalañ" nāma saññitāñ Sihālāñtānā.
Tatō rājāñ umārasa bhachchā gāmañ tahiñ tahiñ wāpasañ sāhātī tamhī Sihālī attanattānā.
Kadamhanadīyā tirī Anurādha-bhayañ narañ gāmañ; tassūttarī bhāgī gambhīranadīyanti.
Upatissa dūjīwasa-mapatissa-bhayañ, warāñ gamamattā-kūruwāncha H'jītañ; dntīyamparañ.
Evañ tīmattāñ nāmañ Latud jānapadañ bhānā, samaggama tatō machchā ranjyañ rajjīna yachayāñ.

yakkhos." Hearing this advice of hers, the monarch replied to her: "Charmer of my affections, how can I destroy yakkhos, who are invisible?" "Prince," replied she, "placing myself in the midst of those yakkhos, I will give a shout. On that signal fall to with blows: by my supernatural power, they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhos. The king having put (Kālasēno), the chief of the yakkhos, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhos. After the lapse of some days, departing from the capital of the yakkhos, and founding the city called "Tambapañni," (Wijayo) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of "Tambapañniyo," (copper-palmed, from the color of the soil). From this circumstance that wildness obtained the name of "Tambapañni." From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Sihabāhu slew the "siho" (lion), from that feat, his sons and descendants are called "Sihālā," (the lion slayers). This Lankā having been conquered by a Sihalo, from the circumstance also of its having been colonized by a Sihalo, it obtained the name of "Sihālā."

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurādho. To the north thereof, near that deep river, was the village of the brahmanical Upatissa, called Upatissa. Then the extensive settlements of Uruwāla and Wijito; (each) subsequently a city.

Samāna kulajiddā natthidā mahēsiyā, rājā rājabbhikkhūta taddhāsi. upākkhātō.
Ussāhajjā sabbā ti kumarassābhikkhāni pēsiwā. Dakkhinā Madhuraṃ manippabbhūti pābhataṃ.
Gantvā tē, Pandurawā diwā, datvā pābhataṃ tē, sāvānācha viwāḍēsu, "rājānānatthikū," narō,
"Sihabādhitarajā Lankā vijayā Wijayawahayō, tanabbhikkhānatthidā, dētha nō dhitarantu" ti
Manṭetvā Pandurawō rājā sahamachchiki, attanō, dhitarā Wijayā tassāmachchānācāpi tassa sō,
unasatta satāmachchādhitaranā apēsiyā.
"Pēsiu kāma pēsettha dhitarā Sihānaranā, samalakkāritvā saddhēdri thapāpessantu tē, lahuṃ."
Datvā pituṇānā bahukā dhanaṃ tēyo samānāyī.
Dhitarā sahasāwānānatthāgārā hāsiṭā katvā, dāpēsi, dāyijjā katthāsarathāddēsiyō.
Asthārasāni machchiki pañcāsatthikūlāthā, saddhī tēyodhāpēsi paṇṇā datvā māṭṭiya,
Sabbē ti ndeasamduyha, yēsettha bahukā janā satippatammādhittānā paṭṭhanaggaṃ saṇṇitā.
Wijayassa wijāyitvā dhitaramputtakantubbō wasanti samāyī yakkhī sōgā Paṇḍācadhitarā,

Thus these followers having formed many settlements, giving to them their own names; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Pandurawō, and delivering the presents, they announced their mission, thus addressing him: "It is for a royal virgin. The son of Sihabāhu, named Wijayo, has conquered Lankā: to admit of his installation, bestow thy daughter on us."

The king Pandurawō having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayī; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those (said he, among you) who are willing to send your daughters to renowned Sihāla, send them.—Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahātittha.

This daughter of Pandurawō arrived when the yakkhīni, by her connection with Wijayo, had borne him two children,—a son (Jiwāhatto) and a daughter (Disāla).

Sutwāchāgamanān tassā kumārā rājaputtiyā narakā d ikatō watthūn yakkhiyā rājajūitarān.
Māntvā Kuwēniyāwēha "rājithi bhiriyaḍiḍ: tea tuwā gachchā gāhā wī, puttī katvā mamantikā."
"Bhāyāmi yakkhē; yakkhā tī katā mē tanakāraṇḍa, wbatōlāni natthōhaṇ, kahaḍā aḍḍamitrawī ?"
"Yattra micchessi tamaḡattra yakkhē, wjittē mama, sahasaballakamma pōḍiyārdmī taṇ ahaṇ."
Wāntwa paṇṭwa sō rōlāntāḍḍa ddrakī, gāḍā yattrāmanussanān aḡaraṇ tanaṇṇasi.
Ddrakī yakkhanagārā sisidḍiya bahirē; antōvīrantīn yakkhō taṇ diwā wāḍḍhaṇḍapāḡā.
"Paḍḍipāṇḍā mē nyantīdha māḡatḍatiko" tūhālī yakkhē yakkhō sḍasikopana.
Kudhō pāṇippakḍrēna wiyāntayī yakkhiṇā; tassātu mātālō yakkhō sikkhama nagārābaki.
Diwē tē ddrakī, puchchālī "tūhālī kassa sūt ?" itī.
"Kuwēniyāḍi" sutwāha "mātā tē mdrītānidha tūhāpī diwā māriyūn, pāḍyatha lahuṇ" itī.
Aḡuṇ Sumanakūṇṭitī pāḍiyitvā tatō lahuṇ, wḍḍāṇā kappisi jettḥō sō wuddhō tōya kuṇṭṭhiyā.
Puttāḍḍhāki wāḍḍhitvā rājāḡaṇḍya tī wasuṇ, tatthēva Malayā tō pūḷḷḍḍānāhi sambhaṇ.
Pāṇḍurāḡaṇṇa dātā tī pāṇṇakḍraṇ samappayūn Wījayassa kumārassa rājajūitāthikāwāt.

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwēni: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from renouncing herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankāpura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumārō) happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuwēni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayā district. This person (Jiwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.

*Amitódanasakasssa Paṇḍusakkhō sato ahu; Wīśuddhabhassa yuddhamhi dāḍya mēnā janañ,
Gantvā appāpadāssina gaṇḍāpārāñ; tahiñ parañ māpetvā, tattha kdrisi rajjañ; satta suti labhi;
Dhātā kaniṭṭhikā ssi Bhaddakacchāna nāmiḍ, suvaṇṇavanna itthicasasvāpā abhiṭṭhāpā
Tadattas satta rājāna paṇḍākāri mahārāhi peṭṭaṇ rājina tassa; bhīto rājābhī sō pana;
Natuṇa sotthigamanāñ abhiṭṭhāpāsaṃpāca sahadattāssa itthāhi navañ dropiḍā sētañ.
Gaṇḍāyakkhi, "gaṇṭantapāḥ mī dhitarañ" iti "gaṇṭitū" ti nasakkhān. Nāwā sō pana sigḥavā.
Dutiḍi dīvāsī yīva Gōṇagāmaḥa paṭṭanañ paṭṭā; paḍajjātākārañ sabbā tā tattha atarañ.
Pucchhittvā nagarañ ittha tā, kamīnōpayantiyō Upatissagāmañ sampattā, dīvātā paripāḍitā.
Nimittakassa wachanañ satvā; tattha gaṭā tatthā, dīvā, amacchēti pucchhittvā satvā, raṇṇo samappiyi.
Tañ Paṇḍuwāsadvānā tē amacchā siddhabuddhina rājā samabbhisinchissā, pannaṣabbhamaṇḍaṭṭhañ.
Sabbaddakacchādanamanāmarāpinā mahātibbhuḍē abhiṭṭhāyattanañ, saḍgata tḍa paḍāsi attand.
Saḍgattānañ; wāsi bhūmipō sūkhanti.*

Sujanappadasānawigatthāya kati Mahādevañi "Paṇḍuwāsadvānā abhiṭṭhā" nāma aṭṭhama paricchāda.

The Sakya prince Amitódano (the paternal uncle of Buddha) had a son, the Sakya Pandu : on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakacchāna, the youngest of the family : her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign ; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter, take her;" he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gōṇagāma on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the devatās, reached Upatissa.

The ministers having already consulted the fortune-teller (Kālāwelo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwāsadewo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakacchāna to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Mahāwanso, entitled, "the inauguration of Panduwāsadewo," composed both to delight and afflict righteous men.

NAVAMO PARICHCHEDO.

*Mahisi janayi putté dasa, ikanchadhitaran ; sabhajjithóbhayo ndma, Chittámdma kanittiká.
 Passited tañ wiyyakuncu bráhmaṇa mantapdragá, "rajjakátu suto avá ghátayisati mātulá."
 "Gátesmdma kanittihindí" niechhiká ; bhátarabhayó wárisi. Kálí wástruñ gchí tañ ikathúniké,
 Raññécha sirigabbhína tassá dudramakúruyú ; antó thápésuñ ikancha dásiñ, nara intañ baki.
 Rúpínummádayi saré dīṭṭhantāwá, sūyató tató "Ummádashittáti" ndmañ rūpapaḍañ labhi.
 Sūwána Lañkágamañañ Bhaddakachchána dīwiyá, mātará choditá, puttá, thapetutikancha dgamuñ.
 Divédna té Paññáwásdewalañkindamgatá, divédna tañ kanittihincha, roditwá saktādyacha.
 Raññá rukatasakkārá, raññāwuhāyā chārikañ chorínsu Lañkādīpankhi niwāsancha yathādruchiñ.
 Rāmína wāsitathānāñ Rāmagānanti uchchati ; Urueḍaurādhānāñ niwāśācha, tatthá, tatthá.*

CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayo ; the youngest their sister Chittá.

Certain brahmans, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted : " Her (Chittá's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, " Let us put our sister to death." But Abhayo (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Chittá (Chittá, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakachchána to Lanká, and being specially commissioned by their mother (Susimá), they repaired hither, leaving one brother (Gámini with their parents).

Those who had thus arrived, having been presented to Panduwásadéwo, the sovereign of Lanká, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lanká, selecting settlements for themselves according to their own wishes. The settlement called Rámagóna was occupied by the prince (who thereby acquired the appellation of) Rámo. In like manner the settlements of Urawélo and Anurádhó (by princes who thereby acquired those names). Similarly the villages Wijitto, Dighánu,

Tathā Wijita. Dighāyu. Rōhanassa nivasakā, Wijitagāmi Dighāyu Rōhanantika wāchharī. Kāriṇi Anurādhi sō wāpiṇi, dakkhiṇatō tatā, kārdpetwā rājagihā; tattha wānnapappayī, Mahārājā Panduwāsadevō jettasutā sakkā Abhayā, uparajjāmi, kālī, samabbhichayī, Dighāyussa kumārassa tanayō Dighagāmini, sutwā Ummādachittā tā, tassā jātakutūhala, Gantapattisagāmanā tā apassi manujiddhipan adā sākōparājīna rājūpatthānamassa sō Gawakāhākhimukhaṭṭhāni tā uppechha thitūtu vā diwāna Gāmani, Chittā rattachittā dāsilā: "Kō iṇṇi?" tatō sutwā, "mātulasā sūtō" itti, dāsiṇi tattha nigējāsi. Sandhiṇi katwāna, sō tatō, Gawakāhamhi wāsdpetwā, rattikā kukkufayantakā āruyha, chhīndayitwāna kare dāsi, tīna pāwāsi. Tāyasa dāsiṇi wāsitwāna pucchasiyēwa nikkāhami; ewaṇ nichchāṇ wāsi tattha, chhīddabbhāwā apkāta. Sā tīna aggāhi gabbhā, gabbhō paripātō tatō, mātudrūchayī dāsi, mātā pucchhī sathitarāṇ, Rājō drochayī. Nijjā āmantetwā suttbrowi "pīṇiyō sōpi amāhi; dēma tassēva taṇ" itti

and Rōhana, having been selected for settlements, conferred appellations on Wijitto, Dighayō, and Rōhano.

This mahārāja Panduwāsadevō formed a tank at Anurādho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayō, in the dignity of sub-king, and established him there.

Dighagāmini, the son of prince Dighāyu, having heard of (the transcendent beauty of) Ummāda-Chittā, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gōpākachitto and Kālāwēlo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittā, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gāmini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gāmini) is a person to be protected by us. Let us bestow her on himself.

"*Puttō chē māyayissāma tanti; " Tassa adānsu tañ. Paṇṭikāḷi sumpatti sūtighaṇṇa pāvasi.*
Nāṇkituḍ Gopakachittañ Kālawēlaṇṇa dāsaṇaṇ tasmāṇ kammī nissayāti Gāmasiparichchakki,
Ti paṭiṇṇaṇ adanti ti rājaputtā aghāṭayun. Yakkhā hutvāna rakkhinrū ubbō gubbhakumārakaṇ.
Aṇṇaṇ upawajjaṇaṇ id sakkakkāpeti dāsiyā Chittā; sō Janayī puttāṇ; sō itthipana dhitarāṇ.
Chittā sakassaṇ dāpetuḍ tassaḍputtāṇ sakampirā, ānāpetuḍ dhitarāṇ taṇ nipaḍāpeti santikī,
" Dhittā laddhāti " utuvāna rājā puttā sutā akurū; mātāche mātumtācā, ubhoppa kumārakaṇ.
Māṇamahassa ndamaṇṇa jēṭṭhassa matulasuṇṇa ilaṇ katvā namaṇṇaṇ Paṇḍukābhayaṇ amakaṇ.
Lakkāpālō Paṇḍuwāsadiwō rājamaḍḍrayi tiṇṇa wassuṇi jātamaṇi matō sō Paṇḍukābhayo.
Tasmāṇ matasmiṇ manujādhīpasmiṇ, sabhā samāgamaṇa narindeputtā tassābhayaṇāḍbhayaḍassa bhātū-
rāḍḍhisiṇṇaṇ ākaruṇ ulāraṇti.

Sujanappadasaṇṇetiḍgathāya kuti Mahāwaṇṇi " Abhayābhikkhō " ndma navaṇṇo parichchiddō.

Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gopakachitto and Kālawēlo, who were the adherents of Gāmini, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chittā had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chittā entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Pandukābhayo.

The protector of Lankā, Panduwāsadiwō reigned thirty years, dying at the period of the birth of Pandukābhayo.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chittā's) brother Abbayo, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Mahāwanso, entitled, " the installation of Abbayo," composed both to delight and to afflict righteous men.

DASAMO PARICHCHIEDO.

*Ummádachittaydnantá dási ádāya ddrakañ samuggi pakkhípítvāna Dvādramanālakāñ āgā.
 Rājaputtācha mīgawañ gatā Tumbarakandari dīnā dāsiñ : " kuhā yāsi ? " " kimāntācha ? " pucchhisiñ.
 " Dvādramanālakāñ ydmi dhitu mī gulapīvakañ," ichchāha " ārōpīhiti " rājaputtā tamabrawuñ.
 Chittōcha, Kālawēlocha tassā rakkhāyaniggatā, mahantañ sākarañ vasañ, tañ khaṇayāwa, dassayūñ,
 Tē tañ samanubandhisiñ. Sā tamādāya tattragā, ddrakāncha sakussāncha dyuttassa add rakā.
 Tasmīnyāwa dīni tassa bhariyā janayī sutañ ; " yamakī janayī puttī bhariyādmīti ; " sapositañ.
 Sā sattavassikōchāpi tañ wijāniya mātulā hantañ sarasikīlanti ddrakīcha payōjayuñ.
 Jalattīkañ rukkhāsusirañ jalachchhāditachchiddakāñ nimujjamānō chhiddāna pavasitvā, chirañ thitā.
 Tatō tatthakācha nikkhāmma, kumārō sisaddrakī, upēchka pucchhīyantōpi, wachchitāñ, gīwachchī, sō.
 Manussā tattha gantvāna, tañ sarañ parivāriya, Agatīhi narāhiwa, nivā—
 sītvāna watthakāñ, kumārō, wārimogayīha, susirānhi thito aku.
 Watthakāni gānetvāna ; mātretvā sisaddrakī, ganwā drōchayūñ, " sabbi ddrakā mātītā," iti.*

CHAP. X.

At the desire of Ummádachitta, the slave girl (Kumbokatā), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandnra, inquired of her, " Whither art thou going ? What is this ? " " I am going to Doramadala," she replied, " with some cakes for my daughter." " Set it down," said the princes. At that critical moment, Chitto and Kālawēlo, who had attended her for the protection of the prince, presented to the (princes) view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, " My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, patting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles, " All the boys are destroyed." When they had departed, he (the prince) returned to his

*Add satasahasasā sō yodhasangāhākāraṇa, yodhiteu sangahī tēu tēna puncha satēu. Sō,
 "Siyuṇ yāya gahitāni paṇḍani kenakāni, taṇ mahisiṇ kuru ; Chandaṇchā mamaputtān purāṇitan."
 Iti watevā, dhanaṇi datvā, sayōdhaṇi nihari ; tatō sō nāmaṇ sūmayitvāna, tatō nikkhama purāṇevā.
 Laddhabalō nagaraki Kāsaṇpabbataṇṭilī cattasatāni purisi saḍḍhaṇi bhāṇānīca.
 Tato naraṇhasiṇa diṇsatāna kumārakō Harikaṇḍapabbataṇḍama, agamā parivāritō.
 Harikaṇḍasūvō nūma Paṇḍukābhayaṇṭulō taṇ Paṇḍuvasudhivāna dinnāṇ bhunjati diṇakāṇ.
 Taddā karissatāṇ paḷḷaṇ sō lāpayati khattiyō ; tassa dhītā rūpawati Pālī nāmaṇi khattiyā.
 Sā mahāparivāritā yānamāruya sōbhaṇa, pitubhattāṇ gāyayitvā lōwakānaṇcha gaccekhatti,
 Kumārassa manussānaṇ diwā tatha kumārīkaṇ, ārocetvāṇ kumārassa : kumārō sahaṇḍagata,
 Diṇḍikā taṇ parisaṇ katvā, saḷḷaṇ yānamāpiseyyi, tadantikaṇ, "sapaṇisō kattha yānti ?" pucchhī taṇ.
 Tāya wutti saṇabhaṇsiṇ, tassā sō rattamaṇasō, attāṇ saṇvibhāgatthaṇ bhāṇitvāgacchi khattiyō.
 Sā samāruya yānamāḍ addā savaṇṇapāṭiyā, bhāṭṭaṇ nigrōdhamaḷasmiṇ rājaputtassa khattiyā.
 Gaṇḍi nigrōdhapaṇḍani bhōjētva siṇhi jani. Sōwaṇṇabhāṇḍāṇḍasūvā tani paṇḍani taṇ khaṇi.*

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him : "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'purāṇitto' minister ;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kāsa mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessities, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikanda mountain. Harikandasivo, the uncle of Paudukābhaya, was governing that territory ; having obtained it from Paduwasādeva. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land : his daughter, named Pālī, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue ?" While she was giving a detailed account of herself, the prince became extremely enamoured of her ; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigrōdha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigrōdha tree. Those leaves instantly became golden vessels. The royal youth, seeing

Tāni diveda vājapattā, saritvā dijabhaddatā, "mahābhaddhavyagga mi kaggā laddhāi," tussī sō. Nabbi bhōjapayitā taṁ, vū, naḥhiyittha bhōjanā, itassa patiwasāva gahito tattha dīssatha. Pwān puṇṇagunupittā nāmadā Kāndrikā "Sowanapālī" ndmina tatōpabbhūti dāi sō. Tānā Kāndrikā gahetvāna yānamāruya khattiyō, mahābhōlaparibbūhō, anussāhki, apakhami. Tānā sutvāna pītā tassā nari sabbi āpāsāyi: tē gantvā, kalahānā katvā, tājītā tiki, palakkamā. Kalahānagala annima gāmo, tattha katō ahu; taṁ sutvā bhātarā tassā paṇḍhō yuddhāyupāgamā. Sabbi tē Paṇḍulastō Chāndōyīva aghāyāyi; "Lōhitawādākanjōti," tīnā yuddhamahi aha. Mahatā balakōyīna tatō sō Paṇḍukābhayō gangāyupādrimi tiri Dōlapabbatakaṁ agō. Tattha chāttāriwasānā wasitānā tattha matulā sutvā, thapetvā vājānā, taṁ yuddhāthamupāgamā. Kāndhāwānā nīwāsetvā Dhūmarakkhāgasantiki bhāgintiyīna yujjhiṇsu. Bhāgintiyōtā mātullā, Anubandhi, āragangā pālpetvā, nīwattiyā, tīnānā iḥandhāwāramhi duwī wasānā sō wasi. Gantvāpatisāgāmā tē, tamattānā vājīnōbrawuh. Rājā līkhaṁ kāmārasa rakassānāca sapākhiṇi, "Bhūnjassu pāragangānā twā: mda brantutō," itī. Tānā sutvā tassā kījjihiṇsu bhātarā nawa vājīnā.

these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapālī (the golden Pālī).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahānagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lōhitawākado (the field of bloodshed).

This prince Pandukābhayā, together with his great force, crossing the river (Mahawellī-gangā) advanced to the Dolo mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is

"Upatthambhō twamēvāsi chiraṇassa : iddhitu rajjhaṃ dassasi : tassā twaṃ mārisāndāsi" abravāṇ.
*Sō ttesakujjamappesi. Ti Tissandama bhātarāṃ sabbeva sahitaṅkaṃ rajjassa pariḍyakaṃ.
 Esō wisati wassāni Abhayābhayadāyako, tattho patissa gāmanhi rōjā rajjamakāroyi.
 Wasanti Dhūmarakkhāgi sari Tumbariyangāṇi Chetiyaṃ adānikārūpaṃ yakkhīni wāḷawdmukhi.
 Ekō diwāna sitangāṃ rattapāḍaṃ manōramāṃ ārochasi kumārassa ; "wajawetthidasi" iti.
 Kumārō rajjānddāya, gaḥṭṭuṃ taṃ, upgami. Pachchato dātāṃ diwā, bhītā tējaṇa tassa, sō,
 Dhūcinantarādāwēdā. Dhūwantimanubandhi sō ; dhāwamānā saraṇā taṃ sō tattakkhattuṃ parikkhipi.
 Taṃ saraṇā puna tikkhattūṃ parikkhipi ; taṃ puna, gangaṃ Kachchakatittikina taṃ samāsi tahiṇṭu sō,
 Gaḥṭṭi tāṃ wāḷathimāṃ tḍapantīna tōyagāṃ ; tassapukāyānubhāwina sō aḥosi mahā asi.
 Uchchāriṇi asiṃ tassā, "mārimṭi ;" tamhā sō "rajjaṃ gaḥṭṭvā, tē dajjaṃ, sāmī, māmaṃ amdayi."
 Gwāya taṃ gaḥṭṭvā sō wikkhēdā asiketiyaṃ nāḍya, rajjuyā, bandhi : sō aḥosi wassānugā,
 Gantvāna taṃ Dhūmarakkhāṃ sō tamdrūyā mahabbala ; tattha chattāri wassāni Dhūmarakkhēnagī wesi.*

thyself who hast at all times been a protector of this man : now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

A certain yakkhini named Chetiya (the widow of Jātindharo, a yakkho, who was killed in a battle fought at Siriwatthāpura) having the form and countenance of a mare, dwelt near the marsh of Tumbarinngona, at the Dhūmarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchbāka ferry. He did the same ; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee : spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope : she (instantly) became tractable.

Conducting her to the Dhūmarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhūmarakkho mountain

*Tatō nikkhama sabalō āgamadrīṭṭhapabbataṃ : yuddhakāṃpikkhanto tattha sattha samā vasi.
 Dvī mātulī ṭhapetvāna tassa siddhāmaṇḍulā yuddhasajjā Aritṭhaṃ teṇ upasampajja pabbataṃ,
 Khandhāweraṇ Nāgarakī niwasetvā, chamupatīṇ datvā, parikkhipāpīsuṃ samantadrīṭṭhābbaṇ.
 Yakkhiṇiṃ mantayitvā sō, tassa vachana yuttīyā, datvā rājaprikkhāraṃ, paṇḍitā dā, yuddhānicha,
 "Gaḥṭha sabāṇḍitvā, khampeṇāmi vō," ahaṃ itī vatvāna, pīṇsi kumārō puratō balaṃ.
 Gaṇḍisāmi pavīṭṭhanti, wissatṭhāsu tēsu, sō, drugiḥa yakkhawalavaṇ, mahābalaḥpuraḥkhatō,
 Yuddhāya pavīṭi. Yakkhi mahārāmaṇarūvī sū : antō baki balaṃ tassa ukkūṭṭhiṇ mahatāṇ akā
 Kumārāpurā siddhī paratāna nari baki ghātetvā, matulicattā, cinarāṇi akāsu tē.
 Sīndpatī palāyitvā gumbatṭhānaṃ sapāwī : "Sīndpatī gumbakōṭī" tēna evā pavūchati.
 Uparīṭṭhamḍulaseiraṇ cinarāṇi sapāsiya "lāburāsiya" icchāna tīndhā Lābūgamaḥ.
 Rwaṇ wījitasajjāmi tatō sō Paṇḍukābhayō, ayiyakāṇānurdhāsa wassanāffāṇamāgami.*

he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp), answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senāpoti (commander's) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked: "It is like a heap of Lābū (fruit)." From this circumstance, (that place) was (from Nagaraka) called Lābūgama.

Thus, this Pandukābhayo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurādhā.

Attanō rājagāha, sō tassa datudna ayiyakō, aggaṭṭhavedāsa kuppēsī; sōta tasmīn gharī wesi. Paṇḍukūpetuwāna nimittaṃ watthōwujjāwidaṃ; tatthā nagaraṃ pawaraṃ tasmīn gāmiyēwa amāpayi. Nivedantānāraddhassa "Anurādhapuraṃ" aha; naḥkhattānanurādhina paṭiṭṭhāpi tatāyacha. Anāpetwā mātulanāṃ chhattāṃ, jātassuṃ idha, dhōwāpetwā, dhārayitwā, taṃ; sariyēwa wāriṇā, Attanō abhiṭṭhā sō kūrasi Paṇḍukūbhaya. Suwasānapālin dīwīn taṃ mahititṭhāsi chaya. Add Chandakūmarassa porāḥita yathā dīwīhiṃ jhānatarāsi sīdānaṃ bhacchedānacha yathā rakaṃ. Māyūyā upakāraṇā attānēha mahipati aghāyitwā jettānāṃ mātulanāṃ Abhayampāna, Pare rājāṃ aḍḍa tassa, aha nagaraguttīyā; tadupādāya nagarī aha nagaraguttīkā. Sasuraṇ taṃ aghāyitwā Girikandāsivampicha Girīanāḍasāntassava mātulassa addā sō. Sarantaṇcha khayāpetwā kārdāpi bhāḍaṃ, jagājassā gāthāna "Jayawāpiti" aha taṃ. Kālawēlaṃ nivēsi si yakkhaṃ paraparathimī, yakkhanta Chittardasānaṃ kīṭṭhā Abhaya wāpiyā Pubbopākārīn dāsīnaṃ nibbattaṃ yakkhagāmiyā purassa dakkhiṇa dādā sō katanāgānāwesi.

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurādhō (both the minister of Wijayo, and the brother of Baddhakachchāna), and because it was founded under the constellation Anurādhō, it was called Anurādhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukābhaya anointed himself at his inauguration. He raised the princess Sowānapālā to the dignity of queen consort. He conferred on Chando the office of "porohito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Ahhaya, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggara-gāttiko," conservator of the city. From that time there have been Naggara-gāttikos in the capital.

Sparing also the life of his father's cousin Girikandasivo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayā tank. He established the yakkho Kālawēlo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Ahhaya tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,

Antōnarindawattāssa Wālawā mukhaya kkhiniā niwāssā; ballā tēsañ aññānandānuwāssakā.
Dāpēsi. Chhanakā dētū Chittarājina sō sāha sandanā nīsiditvā, dībbamānuwandakā,
Kārentābhīrami rājā rattikhiddā samappitā. Dandagāwācha chaturō, Bhayavāpīncha kdrayī.
Mahāsudnāghatānā pācchīmāñ rājini tathā; Wessawānā nigrōdhāñ; Wiyādhādēwāsa tākāñ,
Sonnasābhāgawattāncha, pabbādagharāwācha; itdāni pācchīmāddwādādhāgā niwāssāyī.
Panchasātāni chandālapurīst purasodhakā; dwatātāni chandālapurīst wācchāsōdhakā,
Wiyādhā sāta chandālamatanīhūrāpēchā; sudnāchā chandālit tattakēyēwā dāsī.
Tissā gāmañ niwāssāni sudnāpācchīmuttarē; yathā wikkāmmāni tāni nichēsañ ākañsu tē.
Tāsa chandālagāmassa pubbuttarādisiyatu nichasudnākañndma chandālagāmadakrayī.
Tasūttarē sudnāssa Pāsānapabbatāntarē dwāsapdāni wyādhānā tādā dāi niwāssā.
Taduttarē disādhāgā ydwa Gāmanīwāpīyā tādāsdnāñ anikāsañ āwamā dāi kārītā.
Tāssīwācha sudnāssa puratthimādisiyatu Jōtiyāsa nīgāñthāssa gharañ Jōtīni bhūpati.
Tāmiñ yēwācha dāssamīñ nīgāñtho Girindmābō, nānā Pāsāndhikāchēwa wāssānu samāyā haku.

at the eastern gate of the city. He established within the royal palace itself the marcfaced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhoes).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigrōdhā tree for the (dēvatā) Wessawānō, and a temple for the Wiyādhō-devō; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandālas (low cast people) to be scavengers of the city, and two hundred chandālas to be nightmen; one hundred and fifty chandālas to be carriers of corpses, and the same number of chandālas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandāla village he established a village of Nichichandālas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusāna mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gāmini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Nichichandāla) cemetery, the king built a residence for the brahman Jōtiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pasandhika devotees dwell.

*Tatthiwaacha, diwakulañ akārisi mahipati Kumhhañassa nigayhassa; tannamakamahōsi tai.
 Tatōtu pacchāhimi bhāgē wiyyāddhipālapuratthimi micchāddiṭṭhi kuldeantu waṭṭa pañcha satañ takhiñ.
 Parān Jōtiyagihamañ ōra Gdmaniwdpiyā sō paribbājjikārdmañ kārāpisi. Tathāwaacha.
 Ajiwākañ gihāncha Brāhmaṇawattamāwaacha Siwikkā, sotthārdanācha akārisi takhiñ takhiñ.
 Dasa wasābhāsiṭṭhō sō gdmāsmā niwāsiyā Lankāddipamhi sakallā laṅkīdō Paṇḍukābhayō.
 Sō Kālawālaṅkittihī dissamānāhi bhūpati saḍḍanubhōsi sampattin yakkhābhūta saḍḍawed.
 Paṇḍukābhayarañhōcha Abhayasāncha anantārē rājasakūḍāni wasāni ahiṣu dāsa sattaṭṭha.
 Sō Paṇḍukābhaya mahipati satta tiṣṣa wasāddhigama dāṭṭind dharāpattitān rammi anānam-
 Anurādhapuri samiddhī, wasāni sattati akārayi rajjamāttādi.*

Sujonappasālasānigatthāya kaṭṭi Mahāwansī " Paṇḍukābhayābhāsiṭṭhō " nāma dasamō paricchhedō.

EKADASAMO PARICCHHEDO.

*Tassachhayā tassa sūtō Mufasawoti wasūtō Sōwasānapāliyā puttō pattō rajjamānākulān,
 Mahādhigāwanāyādnā nāmnānāgunāḍitān phalaupphatārūpitañ sō rājāḍḍrayi subhāñ.*

In the same quarter, the king built a temple for the Nighantho Kumhhañdo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jōtiyo, and below the Gāmini tank, he built a residence for the Paribājika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukābhaya, the sovereign of Lankā, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lankā.

This monarch befriending the interests of the yakkhos, with the co-operation of Kālawēlo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukābhaya and Abhaya there was an interregnum of seven-tenths years.

This wise ruler, Pandukābhaya, who had entered upon his royal state in the thirty-seventh year of his age, reigned in the delightful and well provided capital of Anurādhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, "the installation of Pandukābhaya," composed equally for the delight and affliction of righteous men.

CHAP. XI.

At his (Pandukābhaya's) demise, his and Sowanapāli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahāmēgo, which was provided, in

*Muttā amuddā uggañvā tiri wāṭṭhiwiyatthidā : Dēwānapiyatissā sabbaṃ puṇṇawijamhitaṃ.
 Indaṇḍilaṃ uelāriyaṃ lūḷitaṃ amanichimē ratanaṇḍiṇa, tē tani muttātāḍḍha yatthiyō,
 Sattāḍḍhaṇṭariyēwa raṇṇa santikamdharaṇā : tani diveda paṇito sō rūjā itī wicchinatī.
 " Ratanaṇḍi anagghāni Dhammāsōko imāni mē sakayō rāhatinaṇḍiyo tassā dassaṇḍi imānāyā."
 Dēwānapiyatissōcha Dhammāsōkōcha tē imē dwē aditṭhasakāyā dāhi chirappabbuti bhūpati,
 Rāḍḍhiyayam Mahāritṭhaṃ machhapamukhaṇa tatō dījaṇ, amachchaṇ, ganaṇḍiṇiwa rājā tē caturō jani,
 Dūtī katwāna pāḍhi ; balōghapariwiritē gāḍḍpetwā anagghāni ratanaṇḍi imāni sō,
 Manijāṭṭha tīssō, tū tīssōcha rathayattṭhiyo, saṇḍhaṇḍa dakkhiṇḍawattāṇ muttāḍḍiṇa aṭṭhāḍḍ.
 Aruyika Janhukāṇḍi nāwō sattaḍḍiṇa tē sukḍiṇa tittṭhaṇḍi daddhāna ; sattaḍḍiṇa tatō yana,
 Pātālyuttāṇḍi gantwāna, Dhammāsōkassa rājāṇa aṭṭhaṇḍi paṇḍakāri tē diveda tani paṇḍiyo,
 " Ratanaḍḍiṇiṇiṇṭṭha natthimī " itī chinṭiya, aḍḍi sēnapiṭṭhāṇḍi tuthōritṭhassa bhūpati,
 Purōbhichchāṇḍi brāhmaṇassa, dāḍḍandiyatāṇḍi aḍḍi tawā machchassa sēṭṭhitāṇḍi ganaṇḍiṇi,
 Tīssā anappalē bhōgī dāḍḍi wasagharāṇiṇa, sakkāṇḍiṇi mantentō paṇḍitō paṭipāḍḍhātāṇ.*

pākatikā (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Dēwānapiyatissō.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated : " My friend Dhammāsōko, and no one else, is worthy of these invaluable treasures : to him I will make presents thereof."

These two monarchs, Dēwānapiyatissō and Dhammāsōko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lankā) dispatched as his ambassadors, these four individuals ; viz., his maternal nephew Mahā Ariththō,—as the chief of the mission,—the brāhmaṇ (of the Hāli mountain), the minister of state (Mallā), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures ; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambūkōlo, and in seven days prosperously reaching their port of debarkation ; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammāsōko. That monarch, on seeing these persons and these articles, rejoiced ; and thus reflecting within himself,— " There are no treasures in these parts to be compared to these ;" he conferred the office of " sēnāpati " on Ariththō ; he also conferred on the brāhmaṇ, the office of purōhito ; on the other minister, the office of " dāḍḍanāyako ;" and on the accountant, the office of " sēṭṭhitto." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

*Dhammasókassa wachanan datad ; sdmhiteratd punđpi ashiśikhiśsu Lañakhita sukhi ratañ.
 W'isākhī narapati punnamāya mīwañ Dīdānāpīyawaśaño gulhanāmo Lañk'āya pataritta-
 pitti usawēyañ attanō janavukhadōhhiśchayī sō ti.*

Sujanappasādasāñwēguthāya katī Mahāwāsī " Dīdānāpīyatīdāhhiśikō " n dāa ēkāsasāno paricchēhiddō.

DWADARAMO PARICHCHEDO.

*Thērō Moggaliputtō sō Jinassanañātakō nīthāpītwāna sañgittīñ pekhamānō andgatañ ;
 Sāsanaśa paññitthānāñ pachchantīsu awikkhiya piśtri kattikī māsi tī ti thērī tañhī tañhī.
 Therāñ Kāsmīra Gandhārāñ Majjhantīkamañpiśyī apīśyī Mahāddīwathērāñ Mahīsamandhalañ.
 Wanawāsīñ apīśyī thērāñ Rakkhitāndmaññā tādāparantakāñ Yonādharmarakkhitāndmaññā.
 Mahādrāghāñ Mahādharmarakkhitattthīrandmaññā ; Mahādrakkhitathērāntu Yōnalōkamapiśyī.
 Piśyī Majjhīmāñ thērāñ Himawantapadīśaññā ; Suvannabhūmīñ thērī dui Sonam Uttarambēva.
 Mahāmāhīdathērāñ tañ thērāñ Itthiyawuttīyāñ, Sambalāñ, Bhaddasālāñca rakī saddhīwēdrikī ;
 " Lañkādīpī manupāñkī manupāñna Jinassanañ paññitthāpītha tumhīti," pañchatthērī apīśyī.*

moon of the month of "maggasiro,"—Dhammasōko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanka.

This dispenser of happiness to his own subjects, hearing the profoundly significant title of Dēwānanpiya (the delight of the devos), exerting his powers to the utmost, and making Lanka overflow with rejoicings, held his reinvestiture on the full moon day of the month "wesākho."

The eleventh chapter in the Mahawanso, entitled, "the inauguration of Dēwānanpiya," composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the thērō son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddha in foreign countries, he dispatched severally, in the month of "kattiko," the following thērōs to those foreign parts.

He deputed the thērō Majjhantīkō to Kāsmīra and Gandhāra, and the thērō Mahādēvo to Mahīsamandala. He deputed the thērō Rakkhito to Wanawāsi, and similarly the thērō Yōna-Dharmarakkhito to Aparantaka. He deputed the thērō Mahā-Dharmarakkhito to Mahāratta; the thērō Mahārakkhito to the Yōna country. He deputed the thērō Majjhimo to the Himawanta country; and to Sōwannabhūmī, the two thērōs Sōno and Uttarō. He deputed the thērō Mahā-mahindo, together with his (Moggali's) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasālo (to this island), saying unto these five thērōs, "Establish ye in the delightful land of Lanka, the delightful religion of the vanquisher."

Tadd Kasmira Gandhāri pakkaṃ sassaṃ mahiddhikā Aravālo nāgarājā sassaṃ kṛakasaṅgitaṃ
Wandpetwā samuddasmiṃ sabbaṃ khalpatidaruṇo. Tatra Majjhantikāthēro khippaṃ gantwā widdhaya
Araṇḍadāhāṃ veditthiṃ chaṇḍamandilāṃ akāsi. Diwā taṃ nāgaṃ ruffhā rāhāṃ nividdayaṃ.
Nāgarājātha ruffhā sū, wividhakkhāsiṃ kari; widdhamāntā vāyanti mighā gajjati, wasati.
Phalanti sanayā wujjā nichchārenti tatā tatā mahiruhāpabbatānaṃ kutini papantaticha.
Hiruparupā nāgācha gīṇapenti samantatā; sayā dhūpati, jalatī ukkhaṇṭatā anikkadhā.
Sabbantaṃ iddhīyā thēro paṭibhīya bhāsanaṃ avācha nāgarājā taṃ dassatā balamuttamaṃ.
"Saditwakāpichā lālā dāntawāna bhavīyyamaṃ namaṃ paṭibalaṃ aṇṇaṃ janitūṃ bhayabhīravaṃ."
"Sachēpimaṃ mahāṃ sabbaṃ, sasamuddaṃ sapabbataṃ, ukkhipitwā, mahāndaga, khippiyāsi mamopari;
"Niwami sakkuntiyāsi janitūṃ bhayabhīravaṃ; aṇṇadattū tawissāsa weghāto, wraggādhīpa.
Taṃ rutwā nimmadassāsa thēro dhammamadesayā; tatā saraṇaṇṭiṇu nāgarājā paṭitthāhi.
Tathāva chaturāṣīti sakassāsi bhujjaggaṃ Himavānticha, gandhabbā yakkhā kumbhandakā bhū.
Panchakōḍma yakkhōtu soddhāṃ Hārīta yakkhiyā, panchasatīhi puttīhi phalaṃ pāpūni dākaṃ.
"Moddānikāṇaṃ janayittha, itā uddhaṃ yathā purī, sasagghātāncha mākattha; sukkaḍḍamaṃ pānīnā."

At that time, a savage nāga king named Aravālo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kāsmīra and Gandhāra. The said thēro Majjhantikā, instantly repairing thither through the air and alighting on the lake Aravālo, walked, absorbed in profound meditation, on the surface of the water. The nāgas seeing him, enraged (at his presumption), announced it to their king. The infuriated nāga monarch endeavoured in various ways to terrify him : a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nāgas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nāga king) reviling him in various ways, spit smoke and fire at him. The thēro by his supernatural power averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the nāga monarch: "O, nāga ruler! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldst fail to create in me an appalling terror. O, nāga monarch, let thy destruction of the crops be arrested."

To him who had been subdued on hearing this reply, the thēro propounded his doctrines. Whereupon the nāga king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nāgas, and many gandhabhos, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Hārīta and five hundred youths, attained sōwan (the first stage of sanctification). He then thus addressed them: "Do not hereafter, as formerly, give way to pride of power, and vindictive anger;

"*Karētha mettān sattēsu : wasantu manujā sukhaṃ :*" *ili tendausitthā tē, tathēva patipajjissu.*
Tatō ratana pallakkā thēraṃ vō vragādhīpō nisiddhiya offhisi vijamānō tadantikkē.
Tadā Kāsmira Gandhāra vadinō manujagatā, nāgarājjana pājatthāṃ gantvā thēraṃ mahiddhikān.
Thirāmēdō hie ddetvā ikamantaṃ nisiddhū ; tesaṃ dhammamaddēsi thēro dsi wisopamaṃ.
Antiyāsahassānāṃ dhammābhisaṃmayō ahu ; sataṃ sahasaṃ puriḍ pabbajjissu thērasanti : l.
Tatōppabhūti Kāsmira-Gandhārā tī idānipi dāvā, kādavaṃ pajjētō sathuttaya paryānā.
Gantvā Mahādevatthēro tēsaṃ Mahisamāṇḍalā ; suttanta dēvadulantaṃ kathēsi janamajjhagō.
Chattāssa sahasāni dhammachakkuṃ vīsōdhayā ; chattāssa sahasāni pabbajjissu tadantikkē.
Gantvātha Rakkhitatthēro Wanavāsāṃ nakkhēhito, varāttamanamataṃ ggaṇā kathēsi janamajjhagō.
Sattthīsa nara sahasānāṃ dhammābhisaṃmayō ahu : suttatissa sahasāni pabbajjissu tadantikkē.
Wihārāṇāṃ pañcasataṃ tasmā dēsi patitthahi patitthāpēsi tathēva thēro vō Jinavāsanaṃ.
Gantvā paraṇtakaṃ thēro Yōnakō Dhammarakkhito aggikkhandōpamaṃ suttāṃ kathētvā janamajjhagō.

hnt evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : extend your benevolence towards all living creatures : live, protecting man-kind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nāga king placing the théro on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kāsmira and Gandhāra, who had come with offerings to the nāga king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the théro, bowing down to him (instead of the nāga king), stood reverentially at his side.

The théro preached to them the "asivisōpamaṇ" discourse (of Buddha). Eighty thousand persons attained superior grades of religious bliss : one hundred thousand persons were ordained priests by the théro.

From that period, to the present day, the people of Kāsmira and Gandhāra have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théro Mahādevē repairing to the Mahisamandala country, in the midst of the population preached to them the "dēwadutta" discourse (of Buddha). Forty thousand persons became converts to the faith of sovereign supremacy ; and by him forty thousand (more) were ordained priests.

Thereafter, the théro Rakkhite, repairing to the Wanavāsa country, poisoning himself in the air, in the midst of the populace preached the "anōmatugga" discourse (of Buddha). Sixty thousand persons attained the sanctification of the faith ; and by him thirty seven thousand were ordained priests. The said théro constructed five hundred wihāros in that land, and there he also established the religion of the vanquisher.

The théro Yōnakō Dhammarakkhite repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandōpamaṇ" discourse (of Buddha). This

*Nô sattati sahasasni' pâni tattha samâgati dhammâmatâ mapayisi dhammâdhammesu kôvêdô.
 Purisân sahasanacha, itthiyôcha tatodhikâ, khattiyânâ kuldâyâva nikkhamitvâna pabbajjû.
 Mahâdrâghamisi gantvâ sô Mahâdhammakkhito mahândradakassapavahajâtakân kathayi tañh.
 Maggaphalañ pûpuniñu chaturdêsi sahasakâ tiravantasahasasni pabbajjînu tadantikâ.
 Gantvânan Yôd wisayañ Mahâdrakkkhitakô isi kâjakôrâd suttan tañ kathisi janamajjhagô.
 Pâpa sata sahasasni sahasasniha santati maggaphalañ pûpuniñu dasasahasasni pabbajjû.
 Gantvâ chakutî thêrêhi dêvîsi Majjhimô isi Himawantu padîsasmî dhammachakkappavattanasâ.
 Maggaphalañ pûpuniñu asiti pâpakkôtiyô: wisu ti pancarddthâni pancho thêrâ paraddayû.
 Purisâ sata sahasasni êkhasasva santikâ pabbajjînu pâsadîna sammâdâsô uddhassanî.
 Saddhîh Uttaratherîna Sômathêrô mahiddhikô Suvaggañbhûmîñ agam tasmînu samayîyana,
 Jâtî jâtî râjagîhî dârahi rudarakkhasi samuddatô nikkhamitvâ, âkakkhivâdâna gacchhathi.
 Tasmîñ khânî râjagîhî jâtî kôti kumdrakô: thêrî manussâ possitvâ rakkhasânâñ sahayakâ,
 Iti chintiya mdrêtûsâ sadyudhâ upasakkamûñ: kimântanicha pucchhîtvâ, thêrî ti iwasidhu ti:*

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of) the true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahâ-Dhammarakkhito repairing to Mahâratta, there preached the "mahanâradakassapo jâtako" (of Buddha). Eighty four thousand persons attained the sanctification of "magga," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahârakkhito repairing to the Yôna country, in the midst of the populace preached the "kâlakârana" discourse (of Buddha). One hundred and seventy thousand living beings attained the sanctification of "magga," and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other thêros (Kassapo, Mâlikâdêvo, Dhundabbinnosso and Sahasadêvo), repairing to the land of Himawanto, preached there the "dhammachakko" discourse (of Buddha). Eighty kôti of living beings attained the sanctification of the "magga." These five thêros separately converted the five divisions (of Himawanto).

In the fraternity of each of these thêros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the thêro Uttarô the disciple Sôno repaired to Sôwanabbûmi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasî, arming themselves, surrounded them for the purpose of destroying them. The thêros having ascertained what their object was, thus addressed

TIRAMO PARICHCHEDO.

*Mahāmahinda théro sō tadda dweḍḍasa wawo sō ; upajjhāyāna anatto saṅghānāca mahāmati ;
 Lokaḍḍipāsa pasāḍitūn lālaṇa pekkhaṇa wichintāyā ; "wuddhō Mutasiwo rājā ; rājākotu suto" iti.
 Tadantari ṇḍigaṇaṇa daffhuṇ katenna mānasaṇa, upajjhāyānāca saṅghānāca wanditwa pucchē bhūpatin.
 Adāya chaturō thēri Saṅghamittāya nājanā, Sumaṇaṇa sāmānirānāca, jalabbhāṇa mahādhikāṇa,
 Nādinā saṅghāṇa lāḍūn āgamā Dakkhināgiriṇā ; tathā tatthā charantassa cchāmaḍḍa samatikkamaṇa.
 Kamina Chētiyāgiriṇā nagaraṇa mātulawiyā sampatwa mātaraṇa passi, dēwi diveda piyaṇa sutāṇa ;
 Bhōjayitwa upariṇāṇa, attandeywa kāritaṇa wihāraṇa Chētiyāgiriṇā thēraṇa ārōpaya subhāṇa.
 Awanteratthāṇa bhunjanāḍa pītaraḍḍa dānamattāṇa sō Asōḍakumārōchi Ujjināgamaṇi purā,
 Chētiyā nagarē wāraṇa upagantwa tahiṇa subhāṇa Dēwinā nāma labhitwaṇa kumārāṇa Sēttihidhitarāṇa.
 Sāṇḍesaṇa taya kappisi. Gaḍḍhāṇa gāḍhiya tēna sō, Ujjināṇa kumārāṇa tāṇa Mahāḍḍaṇa janaya subhāṇa.
 Wāṇḍḍawaya matikamma Saṅghamittānāca dhātaraṇa, tasmāṇa kālā wawo sō Chētiyā nagari tahiṇa.
 Thēro tattha nisiditwa "kālāṇṇā" iti chintaya "pītaraḍḍa mē sadnattāṇa abhiṇṇa bahumawāṇa."*

CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a théro of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lankā ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : "The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammasōko), taking with him four thēros and the sāmānēro Sūmano, the son of Sanghamittā, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhināgiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chētiyāgiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théro in the superb Chētiyā wiharo which had been erected by herself.

While prince Asōko was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjēni he arrived at Chētiyā ; and while tarrying there, having gained the affections of the lovely princess Dēwi, the daughter of a Sēttihī, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjēni and Mahindo, and at the termination of two years, to a daughter Sanghāmittā.

At this period (of Mahindo's visit) she (the queen) was residing there, in Chētiyanagara. While the théro was sojourning there, he thus meditated : "The period has arrived

"*Dēwānāpiyatissō sō mahārājāduhātucha ; waththetaya gupēkapi sutwā jandtu sūtato : " Arāhatu Misananagañ, jēthamaasasupōathī ; tadātiwa gamissāma Laṅkādīpa waraṇa mayaṇ. " Magindō upasākamma Mahindattāra muttamañ " yahi Laṅkāñ pasāddēṇ ; Sambuddhēnāsi wyākato : " Mayampi tathupatthamabbā bhawissāmdī " ebrawi. Dīwiyā bhāgīnīdhitu puttō āhaṇḍakandāma kō, Thēraṇa dēwiyā dhammañ sutud dēsitāntawatu, anāgāmi phāḍaṇ patud, wesi thērasa santiki. Thattā mēsañ waritwāna jēthamaasasupōathō, thēro chaturithirēhi Sūmanēndhā āhaṇḍand, Saddhā tēna gahatthēna naratgāttīhitund, taund wihāra ākēsañ ugantud amahiddhikō, Khayētiwa idhāgama rammi Missakapabbatē atthāsi silakātamhi ruchirambatthalē wari. Laṅkā pasādenagupēna, wiyaṅkatō sō, Laṅkādhātaya Munind, wiyitēna antī, Laṅkāya setthu sadipkātā-hītu, tassā Laṅkāmaruhi mahitōhi nissidatthātti.*

Sujanappasādasamūhigatthāya kīdī Mahāwansē " Mahindagawansō, " kama tīrasanō paricchēttō.

for undertaking the mission enjoined by my father. May the said Dēwānāpiyatissō, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddha). May he on the full moon day of the month of jethō visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lankā."

Magindo (Sakkō, the dévo of dévos) appearing unto the illustrious thēro Mahindo, thus addressed him: "Depart on thy mission for the conversion of Lankā: it is the fulfilment of the prediction of the supreme Buddha (pronounced at the foot of the bō tree). We also will there render our assistance."

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the thēro to the queen, attaining the sanctification of "anāgāmi," became a disciple in the fraternity of the thēro.

Tarrying there a month longer, on the full moon day of "jethō," the supernaturally gifted thēro, together with four other thēros, as well as Sūmano (a sāmanéro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wihāro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lankā by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lankā was offered up as an offering by the dévos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahawanso, entitled, "the advent of Mahindo," composed equally for the delight and affliction of righteous men.

CHADASSAMO PARICHCHHEDO.

Diveśānāpiyatisso sō rājā salilalīlitaṃ dātvaṃ nagaravāsīnaṃ nigamaṃ kīlitaṃ agā.
Chattasā sahasāsi nariḥ pariveditō dhūvanto padasāyāva agamā Missakā naga.
Théro dassiṃ micchhantō dēvo tassā mahālarī gumbaṃ bhakkhayaṃdōva altha gōkaṇṇarūpawā.
Rājā diwā "pamattaṃ taṃ nayuttaṃ vijjhitaṃ" iti; jiyāndāmaḥā; dhāwī gōkaṇṇo pubbataṇṭaran.
Rājānuddhāwī sō dhūvaṃ thērōnaṃ santikaṃ gatō, théro dīthi narintina: sayā antarethādyi sō.
Théro bahūva dīthēva atibhādyissati iti, attāduṃvā dassi; passitvā na mahipati,
Bhito atthāsi. Taṃ théro: "ēhi Tissāti," abruvī. "Tissāti" wachanēvā rājā yakkhōi chintayī?
"Samaṃ mayā, mahārāja, Dhammārjasa sādakā; tamēva anukampāya Jambūlipā idhagatā:"
Ichchāha thērō; Taṃ sutvā, rājā witabhādyō ahu, saritvā sakhānūtsaṃ samaṇā iti nichchhito.
Dhammarancho nikkhippa upasāṅkama taṃ tein, sammōlanāso thērōna sō nistāi tādantikā.
Tadā tassa manussā tē āgama parivedayun; taddā sāttha dassi mahā thērō sahāgati.
Ti diwā abruvī rājā "kaddā mē āgatā?" iti: "mayā saddanti" thērōna wutti; pucchhī idāṃ pana.

CHAP. XIV.

The king Dēwānāpiyatisso celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain dēvo of that mountain being desirous of exhibiting the thēros, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign desecring him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théro came in sight of the monarch; but he (the metamorphosed dēvo) vanished.

The théro conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The théro said to him, "Come hither, Tisso." From his calling him simply "Tisso," the monarch thought he must be a yakkho. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, Mahārāja, we have repaired hither from Jambudipo." The théro having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (Dhammāsōko), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "Irsi," and conversing graciously with the said théro, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the théro produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the théro, "With me;" he made

"Santi idivaṁ raṅgi Jambūdpi yati ? iti ; aha "kaddacapaṇṇitō Jambudīpo takhā pana,"
 "Te veyjā iddhipattāccha chetūpariydgakōwidda dibbavācāccha arahantō bahu Buddhassa idvakkā."
 Pachekki, "kēṇḍatattādi ?" "Nāthāṭṭina jātānāpi naḍḍamamhādi ;" wuttō sō veyjāni nabhaṣṣagamvā.
 Wimananto mahāpaṇṇō paṇḍan paṇḍamapucchēki taṁ ; pucchā pucchā veyjādi taṁ taṁ paṇḍan mahipati.
 "Rukkhaṇa, rājā kiṁ nāma ?" "Ambo nāma ayaṁ tēru." "Imaṁ muncchiya atthambo ?" "Santi ambataraṁ bahū."
 "Imaṁcha ambaṁ, tēchambē muncchiyaṭṭhi mahiruhā ?" "Santi, bhanti, bahū rukkha, anamāḍa pana tē tarā."
 "Aṇṇe ambē anamāḍeṇa muncchiyaṭṭhi mahiruhā ?" "Ayaṁ bhaddantamburukkha ?" "Paṇḍitō, narissara !"
 "Santi tē ṇḍayō, rājā ?" "Santi, bhanti, bahujjānā." "Santi aṇṇātakā, rājā ?" "Santi aṇṇātikā bahū."
 "Nāṭṭiṇe ayaṭṭeṇa muncchiyaṇṇopi atthinu ?" "Ahamāva, bhanti." "Sādhu ! tvaṁ paṇḍitō, narissara !"
 Paṇḍitō widitvāna "chūlahatthipadōpamaṁ" suttantaṁ diṣayi tēro mahipassa mahāmāsi.

this inquiry : "In Jambudīpo are there other priests like unto these?" The théro replied, "Jambudīpo itself glitters with yellow robes, there the disciples of Buddho, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arahat" bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, "I came not either by land or water." The inquirer learnt (thereby) that (the théro) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king ! what is this tree called ?

It is called the ambo tree.

Besides this one, is there any other ambo tree ?

There are many ambo trees.

Besides this ambo and those other ambos, are there any other trees on earth ?

Lord ! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other ?

Gracious Lord ! this ambo tree.

Ruler of men ! thou art wise.

King ! have you relations ?

Lord ! I have many.

King ! are there any persons not thy relations ?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence ?)

Lord ! there is myself.

Ruler of men "Sādhu !" thou art wise

The eminently wise théro, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the "chūlahatthipadōpamaṁ" discourse

Ditanaṃ pariyoḍaṇi saddhāṃ tīhi narihi sū chattāṇisa sahasāhi saraṇaṃ patitthakhi.
Bhattābhikkhānā vāyaṇa raṇṇa abhiharuṃ taḍā; "nabhuñjissanti dānāni;" iti jānāmi khūpati.
Pucchekhiṭṭa yeva yuttanti bhāttindapucchekhi te. Iā "nabhuñjāma idāniti;" wuttā kalanca pucchekhi sō.
Kālaṃ wuttethwasi: "Evaṃ gacchekāma nagaraṃ" iti. "Tveaṃ gacchekha, mahārāja; vasaṃsma mayaṃ iṭha."
"Evaṃ antō kumārāyaṃ amāhi saha gacchekhatu?" "Ayaṃhi dgaṭaphalō, rāja, wiṇṇata sāyaṃ."
"Apekhamānō pabbajjāṃ, wastaṃbhākaṃsanti; idāni pabbājayaṃsāma imaṃ. Tveaṃ gacchekha bhūmipa."
"Pāṭo rathaṃ pāyayaṃ, tumhā tattha thēda, puraṇ yathāti;" thēro vanditva: Bhaṇḍaṃ nāṭṭikāmantikaṃ,
Pucchekhi thēradhīlaṃ. Sō raṇṇo sabbeamaḍḍasi. Sō thēraṃ natvāti, tutthō; sō "lāhā me?" iti chinṭayi.
Bhaṇḍussa gāhikādvāna gātō mā'ō narissarō aṇṇasi naraḥhāvaṃ, "sō pabbājema imaṃ;" iti.
Thēro taṃ gāmasimāyaṃ tasmaṇiyeva khaṇṇi, aḍḍa Bhaṇḍukassa kumārassa pabbajjampapaṃpadāṃ.
Tasmaṇiyeva khaṇṇi sūcha arahattaṃ apāpuṇi. Sumanasō sāmanēraṃ taṃ thēro dmanṭayi tatō,

(of Buddho). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour;" the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, maharāja; we (said the théro) will tarry here." "In that case, allow this young prince (Bhandu) to accompany us." "Rāja, this (prince) having attained the 'āgata' sanctification, and acquired a knowledge of the religion (of Buddho), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théros, and called aside Bhandu, he made inquiries regarding the théros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théro (was the son of his ally Dhammāsōkō) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gāmasimāya" (ground duly consecrated with land limits) the théro performed the ceremony of ordination, and of elevation to the order of upasampadā, of prince Bhandu; and instantaneously he (Bhandu) attained the sanctification of "arahat."

Thereupon the théro addressed himself to the sāmanēro Sumana: "It is the hour

*Rañña thiragunak rubē ranno antipurittihīyō thērasaṇamicchekkhīsu yaṁdā tasmā mahipati,
 Anēva rājasevathussa sammañ kāresi madhapañ, sēthi wathapupphēhi chādditāṇaṁ samalankatāñ.
 Ucekhāsiyyā wiramaṇaṁ sutattā thērasanti; kēvāhi ucekhdānā thērō nēsiḍḍiya nūkhōtēka;
 Tadantari sārathī sō thērī diwā tahiñ thilē chivarañ pūrupantē ti ativimhitaṇḍaṇaṁ,
 Gantwā rañño nēsiḍḍi: sutwā sabbañ mahipati " nēsiḍḍaṇāṁ nākarisaṇti piṭṭakēvūti," nichchhito,
 " Suddhukhummattharaṇaṁ paṇḍipēthāti " bhāsiya: gantwā patipathañ thērī sakkacheṇā abhiwaddiya.
 Mahāmahindathērasaṁ haṭṭhālo patimaddiya, sakkadrapūjāwiddhind purāñ thērañ pavēsiya.
 Diwā dannaṇṇanti nēmittā wiyaḍḍarūṇā itī; " gaṇitā pathaṇi mhi; dēpī heṇanti issarā,"
 Narissā pūjayaṇtō ti thērī antī purāṇayi tattha ti dussapēthēsu nēsiḍḍiṇu yaṭharakaṇā.
 Tē ydgu khajjabhojithi sayāñ rāyā atappayi, nēthitē bhattakichehamā, sayāñ upanēsiḍḍiya,
 Kavēthasēparāyassa Mahāṇḍagavā jāyikaṇ vasaṇti rājagehiwa paḍkōḍḍipēsiḍḍaṇaṁ,
 Agamma Anulā dēvi, paṇṇa itthasatthi sō, thērī vandiya pūjittē ākamaṇampawēsi.*

From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the thēro, became desirous of being presented to the said thēro; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the thēro (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the thēro would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dāgoba was subsequently built) observing the thēros (whom he left at Milintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "they will not seat themselves on chairs." And having given directions, "spread sumptuous carpets;" proceeding to meet the thēros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the thēro Maha-Mahinda his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the thēro into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted: "The land will be usurped by these persons. They will become the lords of this island."

The sovereign making offerings to the thēros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulā the consort of his younger brother Mahanāgo, the sub-king, who was an inmate of the palace.

The said princess Anulā proceeding thither, together with five hundred women, and having bowed down and made offerings to the thēros, placed herself (respectfully) by the side of them.

"*Petawatthu*" " *wimānancha*" "*sachchasaṃyattamivacha*" "*dīśisi théro tā itthi paṭhamā phalamajjhagū*.
Rhiyā dīṭṭhamanussēki sutvā thiraguggaṇṇaṃ bahūṇā, thiradassanmicchhannā samā gantvāna nāgarā,
Rajadhevarī mahāmadānā akaruṇā : taṇ mahipatī sutvā pucchēhiya, jānīvē dha tēva hitathiko :
" Sabbēva idha sambuddho : sālā māṅgalahatthitō vūḍḍitvā, tatha dakkhiṇī thērīmī nāgarā" iti.
Sākhēvē hatthiśūlān taṇ vitānēdāhi sajjukān alāṅkaritvā sayandī paṇṇāpīsuṇ yathārahāṇ,
Sathēro tattha gātvāna mahāthērō nivādiya, sō "dīvadūtazuttā" taṇ kathisi kathiko mahā,
Taṇ sutvāna paṇḍīsu nāgarā tē samgatā, tēva pānavaḥassantu paṭhamā phalamajjhagā
Laṅkāpī sō attakappōva kappā Laṅkāddīṭṭhāni dweṣu thānēsu thērō dhammā bhāsīvē
dīpabhāsiya tēvaṇ sūḍḍhammōḍḍān kīraṇī dīpadiṭṭī.

Sujanappatādasānēgathāya katī Mahāvaśī "Nagarappavēśanō" nama, Chūḍasamō paricchēhidō.

The théro preached to them the "*pētawatthu*," the "*wimāna*," and the "*sachcha sannuta*" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théro from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: "For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these théros." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other théros, this all eloquent chief théro seating himself there, propounded the "*dēvadūta*" discourse (of Buddha). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This théro, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddha), insured for the inhabitants of Lankā (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Mahāwanso, entitled, "the introduction into the capital," composed both to delight and to afflict righteous men.

PANNARASAMO PARICHCHEDO.

"*Hotthisdāpi sambaddhā*" iti tathā samgatā tī Nandanawane rammi dakkinaḍḍarātā bhāhi, Rājāyānī ghanachchāyā sitalā nīlasaddalī, paṇḍapūṣā daṇḍāni thēraṇā siddarā nard, Nikkhamma dikkhinadwārā thērā tathā nīḍḍicha, mahākulnachchagamma itthiyo, bahukā takāni, Thēraṇā upanīḍḍiṇu uyyānaṇ purayantiyo; "bālapaṇḍitaruttā" taṇ tāsā thēro adāsiyi, Sahassa itthiyo tāsū paṭhamāṇ phalamajjhagū; evaṇ tathīva uyyāni sayyāṇasamayā ahu, Tatā thērā nikkhāminu "yama pabbataṇ," iti: rakṣo paṇiniḍḍiṇu, alghāṇ rājā uyyāmi, Uyyāmmābrāvi thēraṇ "adyāṇ dārūcha pabbatā, idhīva Nandanuyyāni, nīḍḍo phāsuko," iti, "Purassa achchāsanattā adrupanti," bhāsi; "Mahāntghawanuyyānaṇ nādi dārdī santikā;" "Rammaṇ Achchāyadā, upitāṇ nīḍḍo tathā rōkhiṇu nīvattitubbaṇ bhānti," Thēro tathā nīvattāyi, Tasmā nīvattatthānamhi Kadambanadiyanti "Nīvattachittiyā" nāma kataṇ wuchchati chittiyā, Taṇ Nandanāṇ dakkhiṇaṇ sasaṇ thēraṇ rathābhā Mahānighawanuyyānaṇ pāchinaddawarāntāyi, Tathā rājagharā rammi manchapīḍḍāni sādhuṇā sādhuṇā attharipetvā "wasatthi sukkaṇ" iti.

CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the thēros in the royal pleasure garden Naudana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thēro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thēro. The thēro propounded to them the "bālapandita" discourse (of Buddha). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the thēros saying, "Let us return to the mountain" (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the thēro, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient;" (the king) rejoined, "The pleasure garden Mahāmēgo (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence, vouchsafe to tarry there." There the thēro tarried. On the spot ("nīwatti") where he tarried on the bank of the Kadamba river a dāgoba was built, which (consequently) obtained the name of "Nīwatti." The royal owner of the chariot himself conducted the thēro out of the southern gate of the Nandana pleasure garden into the Mahāmēgo pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently plauted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

Rājā thiribhiḍḍeddetu amachchapariwdrīṭṭo purāṇa pāwisi. Thirātu teṇa rattiṇa tattha ti waenā. Pabbāteyēwa pupphāni gahetwa dharapāṇi thirē uppecha wanditwā, pājetwa kusumāhira, ("phāṇḍāṇā. Pucchēhi, "kacchēhi sukhaṇ: wuttē uyyāṇā phāṇḍāṇā?" iti: "sukhaṇ wuttāṇā, mahārāja, uyyāṇā" yati "Araṇi kappatā, bhante, saṅghasūṭi?" apucchēhi: sō "kappatā," iti watwēwa kappāḍkappiṇkūḍidē, Thirō Wīlawaṇḍrīṇāṇa patiggahanaṇabravi. Tā sūṭwā atikattā sō tūṭhakatthā mahājāna, Thirāṇā wandanaṭṭhā, dēvitu Anulā gatā saddhiṇa paṇasattitthi dūtiyā phalaṇajhagā. Sā paucha sālā dēvī Anulāṇa mahipatiṇā "pabbajjāṇā dēvīti?" Rājā thiramarōcha sō. Pabbajjāṇa imāyoti? Thirō dha mahipatiṇā "nakkappati, mahārāja, pabbajjāṇābhikkhū sō."
"Atthi Pāṭaliputtāṇi bhikkhūni mē kanittikā Saṅghamittāti adūna wāṇṭā sō bahussutā;
"Narinda, Samanāsā mahābōdhi dūmāṇatō dāḷkhiyā sālāṇā dāyā tathā bhikkhūniyō wāṇṭā,
"Agacchattatī piṭṭhi rāṇṇō nō piṭṭantikaṇ; pabbajjanti sō thirē dēvā itthiyō imā."
"Sāḷhūtī" watwā, gahetwā rājā bhikkhāramuttamāṇā, "Mahāmaghawe uyyāṇāṇāṇāṇi saṅghasimāṇā" iti.

The monarch having respectfully taken his leave of the theros, attended by his officers of state, returned to the town. These theros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the theros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "Is the pleasure garden a convenient place of residence?" this sanctified thero thus replied to the inquirer of his welfare: "Mahārāja, the pleasure garden is convenient." He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Wélawana pleasure garden had been accepted (by Boddho himself from king Bimbisāro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulā, who had come attended by five hundred females for the purpose of doing reverence to the thero, attained the second stage of sanctification.

The said princess Anulā, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the thero, "Vouchsafe to ordain these females." The thero replied to the monarch, "mahārāja, it is not allowable to us to ordain females. In the city of Pāṭaliputta, there is a priestess. She is my younger sister, renowned under the name of Saṅghamittā, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints, itself the monarch of the forests; as also eminent priestesses. When that théri (Saṅghamittā) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahāmēgo pleasure garden to the priesthood," poured the water of donation on the hand of the thero Mahindo. On that water falling on

Mahisidathirasa kari dukkhindakamakkari, mahiyāpatitē toyē, akampittha mahāmahi.
"Kasud kampati bhūmiti" bhūmipālō apucchēki taē "patitthitattā dipamhi sūdanassatī" sōsrawi,
Thirasa upandenti jātīpupphūni jātīmā thirō rājagharā gantwē tassa dakkhīyato thito,
Rakkhampicha tē attha pupphachutthi samākiri-tattāpī puthawē kampi : puttho tassāha kāranaē
"Ahoē tinnān buddhānā kālēpi idha mālako, narinda, saṅghakammattānā bhawissati iddāpī.
Rājagheō uttaratō chārupokkharasē agā tattakānēva pupphāni thirō tattāpī ekiri.
Tattāpī puthami kampi : puttho tassāha kāranaē : "jantāghārapokkharasē ayaē hezanti, bhūmipā."
Tassiva rājagheō gantwēna dvarakotthakān tattakēhiva pupphēki taē thānēn pūjaysi iri,
Tattāpī puthawē kampi hatthakāmbhūwatissā rājā taē kāranaē pucchēki thirō tassāha kāranaē.
"Imamhi kappē i buddhānā tinnān bodhīrūkkhātō ānetwē dukkhindā sūkkhā rōpitā idha bhūmipā."
Tattāgatassa amāhātō bodhīdāpī dakkhindā imasmīyiva thānamhi patitthissati bhūmipā."
Tatōgand mahāthirō Mahāmuckalanāmānā tattakānēva pupphāni tasmā thānē samākiri,
Tattāpī puthawē kampi : puttho tassāha kāranaē : "Saṅghassupānāthāgārā idha hezanti bhūmipā."

the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the théro. The théro (thereafter) proceeded towards the king's palace, and stood on the south side of it under a "picha" tree, and sprinkled eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Mālako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The théro, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handfuls of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Liege," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irī" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théro (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (dcity) the successor of former Buddhos be planted."

Thereafter the great théro repairing to the spot called "Mahāmuckhalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the upasathō hall of sacerdotal rites to the priesthood.

"*Jāni pana thatthiwa chatussālo bhāwinaṭi saṅghassa idhaḥhattaggaṇa bhāwinaṭi naraḍḍhipa.*"
Mahāthūpa thitathānañṭhāna thānawidū, tatā agamaṣi mahāthēro Mahindō dipadipaḥ.
Tadd antō pariḷḷhīpē rūjuyyanaṣa khuddilā Kakudhadevayā dū wopī tassūpariḷantikī.
Thūparakaṇa thalattinaṇa dū thirē tahiṇ gati raṅgō champakapupphānaṇa putakānaṭṭha dharuṇa.
Tāni champakapupphāni rājā thirassupānaya : thirō champakapupphāni tiki yūjjaṇa taṇ phalaṇ.
Tatthāpi putthawī kampi : rājā naṇ kampakāraṇaṇa pucchehi : thirōwupphāṇa dāna taṇkampakāraṇa.
Jānā thānaṇ, mahārāja, chatubuddhanisīvetaṇ thūparakaṇa hitattāya sukhattāyaṇa pūjinaṇ.
"Imaṃhi kappi paṭhamaṇ Kaṭṭhānṭha jinaṇ aha, vāṣadhāmmawidū sattāḍa sabbalōkādrukampakō,
"Mahātitthavayaṇa dāni Mahāmighanaṇa idāṇa naggaraṇa dāhayaṇnaṇa puratthina dīdyaṇa.
"Kadambanadiyā pāri tattha rājābhayaṇa ahu : Ojādiṇṇi nāmaṇa ayaṇa dipō tadd ahu.
"Rakkhasāṇi janassittha rōgō pajjarakō ahu. Kakusandhō dambalō taṇa divedaḍaḍapaddavaṇ,
"Taṇa gantvā sattivānayaṇa pavattāṇi sūnassasāṇa kātuvā imasmiṇa dipasmiṇa karuṇā balawadditō.
"Chattādiṇa sakasshi tādāhi pariwadditō naḥhasāgamaṇa aṭṭhāsi Pīwakūṭamhi paḍḍati.
"Sambuddhasānubhāveṇa rōgō pajjarakō idha, upasannaṇa mahārājapāṇi sakalē tadd.

instance, also, O ruler of men, on the very same site the Chattusāla will be erected, which will be the refectory of the priesthood."

From thence, the chief thero Mahindo, the Inmiary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhas) from those which were not consecrated, repaired to the spot where the great dāgoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dāgoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the thero explained the cause in due order. "Mahārāja, this place has been consecrated by the presence of four Buddhas; it is befitting for (the site of) a dāgoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahāmēgho pleasure garden was then called Mahātitthā. The city, situated to the eastward on the farther side of the Kadambo river was called 'Abhayapara.' The ruling sovereign there was 'Abhaya,' and at that time this island was called 'Ojādiṇṇi.' In this land, by the instrumentality of the Rakkhasas (especially Pnakkha) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dēwakūto (Adam's peak). Instantly, by the supernatural power of that supreme Buddho, the febrile epidemic over the whole of this land was sub-

- "*Tattha thitvā adhiṭṭhāsi, narissara, 'munissarō sabbēmañ ajja passantu Ojādipamhi mānusa.*
'Aṇantu kama sabbēva manussā mamasantikañ, āgacchantañ alicchēhina khippanchedpi' mahāmoni."
"Oḥāsanatā Munindarā tañ, oḥāsanatēcha paḍātañ, rājēcha nāgarādhīva diwā khippañ upagamun.
"Dīwatā bali dānatthāñ manussēcha tañ gata dīwatā itī māññīnu sasañghaṇ Lōkandiyakañ.
"Rājā sō Munirājā tañ atthēṭṭhēhi vaddiya nimanayitvā bhāttina ēwetvā pūrasantikañ.
"Sasañghassa Munindassa nijaṭṭhāramuttamañ ramapāyamidāñ thānañ masambaddhanti chintiya.
"Kāritā mañḍapī ramā pallaṅkita warīnu tañ nisiddipi Sambahhē sasañghaṇ idha bhupati.
"Nirinnāmapidha passantā sasañghaṇ Lōkandiyakañ dīpi manussā dñīnu pappalāri samantatā.
"Attanō khaṭṭabbhōjithi tīhi tēdhāttikēha : santappēi sasañghaṇ tañ rājā sō Lōkandiyakañ.
"Idhiva paccēhā bhāttāñ tañ nirinnassa Jinassa sō Mahāṭṭhakaṇvayanañ rājā sō dakkhiṇaṇ purāñ.
"Akāleppupphānāndrī Mhāṭṭhā wāni tadd paṭiggahitvā buddhina ākampittha mahāmaḥi.
"Etthēva sō nisiddhā dhamma dñīsi nāyako : chāttāssa sahasāni pāṇā maggaphalañ tād.
"Dīcchēvīdānā katvāna Mahāṭṭhāvañ Jinō mayaphassamayā gantvā bodhiṭṭhānaraṇa mahiñ.

duced. O ruler, the muni, lord of divine sages, remaining there (on Dēwakūto) thus resolved within himself: 'Let all the inhabitants in this land Ojādipo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the devatās, conceived that the ruler of the world and his sacerdotal retinue were devatās. This king (Abhayo) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddha and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanwelli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahāṭṭhā—a worthy dedication. At the instant this Mahāṭṭhā garden, embellished with (even) unseasonable flowers, was accepted of by the Buddha, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of "maggaphalañ." The vanquisher having, enjoyed his forenoon rest in the Mahāṭṭhā garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddha indulged in the samādhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabi-

- "*Imamhi kappi dutiyō Kōṇḍagamanandiyakō ahu sabbaṇṇaṇṇa sattaḥ sabbaḥkūḍṇakamapekō.*
 "Mahāṇḍamawhayaṇi dei Mahāṇḍighawanaḥ : idaṇ Waddamaṇṇa puranṇama dakkhēṇḍa dīdyaḥu.
 "Samiddhō adanandina tathā rājā tādā ahu, ndmīna Wārādipīṭi ayaḥ dipi tadd ahu.
 "Duḥḥuffhippaddawō ettha Wārādipō tadd ahu. Jinō sō Kōṇḍagamaḥ dīwāna tadupaddawaṇ.
 "Taḥ kantaḍ sattaṇṇayaṇi pawattīṇi vīsanassacha kātūḥ imasmīṇ dipamīṇi karuṇḍaḥalakhōdītō.
 "Tīṇa bhikkhū sahasāṇi tādīhi parivēdītō nabhasāḍgama aṭṭhādei naghi Sūmanakūṭak.
 "Sambuddhasāṇubhāwina duḥḥuffhi sō khayaḥ gatā vīsanarakhāṇatā subbupphica tadd ahu.
 "Tattha ṭhītō adhiṭṭhādei, nariṇara, munisāro 'sabbēmaḥ ajja passantu Wārādipamhi mānuḍ.
 'Agantu kāmā sabbēva mānuḍ māmasantikaḥ ; dīgachchāṇṇa dīgachchāṇa khippāṇi chātī' Mahāmuni.
 "Obhāntaṇ Munīdaṇ taṇ bhāṇṇantaṇcha pabbataṇ, rājācha nāgarācha dīwā dīwā khippamup dgamuṇ.
 "Dīwā dīwāḍḍanattāṇ mānuḍacha tahiṇ galā dīwā dīwāḍḍi māṇṇiṇu saṇṇāḥaṇi lōḥandyaḥaṇ.
 "Rājā sō munīrājāṇ taṇ atihattāḥōṇi wāḍḍiya, nīmantayitvā bhāṭṭina daṇṇa purasantikaṇ.

"The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kōṇḍagamo. The capital then called Waddhamāua was situated to the southward, and this Mahāmēgo pleasure garden was called then Mahānāmo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradipo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kōṇḍagamo observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakūto (Adam's peak).

By the providence of that supreme Buddha, that drought instantly ceased ; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahiṇdo, addressing himself to Dēwānanpiyatisso) the lord of munis, himself the Mahā muni, stationing himself there, thus resolved : 'Let all the inhabitants of this land Waradipo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were devatās.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to tako (refreshment), conducted him to the capital ; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

- "*Sasaṅghassa Munindassa nisajjdrahamuttamaṃ vamaṃṣṣamidaṃ thānaṃ asaṃbādhantaṃ chintiya.*
"Kṛitī maggaṃ vamaṃ pallaṅkitaṃ varisaṃ taṃ, nisiddhisi Sambuddhaṃ sasāṅghaṃ idaṃ, bhūpati.
"Nisinnampittha passantā sasāṅghā Lōkandiyakā, dipi manusā dñisūṃ paṇḍikāri samantatā.
"Attanā khajjabhījhi tiki tī pābhatikiccha santappisi sasāṅghaṃ taṃ vājā sō Lōkandiyakā.
"Idhiva pachehā bhattakā taṃ nisinnassa Jinassa sō Mahānāmaṃ vyaṇṇaṃ vājā sō dakkhiṇaṃ puraṇ.
"Aldapupphā laṅkari Mahānāmaṃ taṃ patiggahitā Buddhina aṅampittha mahāmahi.
"Etthiva sō nisiddhiva dhammaṃ dāsiṃ adyako, tadd tissa sahasāni pattā maggaṃ phalaṃ tadd.
"Divesābhāraṃ katvāna Mahānāmaṃ Jinā sōyagghammayi gantvā pubbaboddhitaṃ mahiṃ,
"Nirina, tattha apphetā samādhā, vutthitā tatā itī chintisi Sambuddho hitatthāṃ dipavasiṇaṃ.
"Adāya dakkhiṇaṃ sakkaṃ manodumbāra bōdhitā dyātu Kanakadattaṃ bhikkhūsi sakasāhikkhūsi.
"Tassa taṃ chittamaṇḍāya sō thēri tadantaraṃ gahetvā, tattha rājasaṃ vasaṃ kamma taṃ toruṃ.
"Likkhaṃ dakkhiṇasādhāya dāpīvada mahādhikā manālaya chhindantaṃ thitāṃ hmaṃ katthakā.
"Iddhīyā bōdhimādaya sōpanchasatā bhikkhūni, itāgantvā mahārāja, dīvatā parivāritā,

"for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddho and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahānāmō—a worthy dedication. At the instant that this Mahānāmō garden embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of "magghaphalaṇ."

The vanquisher having enjoyed his forenoon rest in the Mahānāmō garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the "samādhi" meditation. Rising therefrom, the supreme Buddho thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief thēri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sōbhawatti, at Sōbhavattinagara in Jambūdīpō).'

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sōbhawatti) approached that tree. That supernaturally gifted king with a vermilion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by devātās; and placed the golden vessel of

- "*Sasuevaṇṇakappaḍḍhaṇ taṇ Sambuddhina paṇḍitā tṭhapiṇi dakkhiṇā hatthi taṇ Taṇ gahetvā Tathāgato,*
"Patitthāpituṇ raṇṇōdā Samiddhassa sataṇ tahiā Mahānāmaṃhi uyyānā: patitthāpisi ōṇapoti.
"Tato gantvāna Sambuddhō Sirisamālakuttari Jinassa dhammaṇ dētisi nisinnō Nāgamaḷaki.
"Taṇ dhammaṇ dīssanaṇ sutvā dhammābhisaṃmayo tahiā, vīsatīyā sahasāssaṇ pāṇānaṇ dāi, bhūmipa.
"Pubbaḍḍhikānisinnaṇ taṇ tṭhānaṇ gantvā taduttaraṇ nisinnō tattha appetvā samādhīṇa mutthitō tatō,
"Dhammaṇ dīssēi Sambuddho paṇḍiya tahiā pana dasapāgasahasāssāni pattā maggaḥalaṇ aha.
"Kāyabandhanādhātūā sō manussikhi namassitūā, datvā saparivēdraṇ taṇ tṭhāpetvā idha bhikkhūni,
"Sahabhikkhū sahasāna Mahāsaṃbhaṇḍaṇ tṭhāpetvā idhā Sambuddhō ōraṇ ratanaṃalākā,
"Thatvā Sudassanaṃalā janiṇi vimmānūssāya, saṇḍāghō naḥhamuggamma Jambudīpaṇ jīnō agd.
"Imaṃhi kappi tatīyaṇ Kassapō gōtṭānū jīnō aha, saḍḍaṇḍā, tatthā saḍḍaḍḍānūkaṃpāpā.
"Mahānāgāvaṇaṇ dāi Mahādgaraṇḍaṇaṇ, Vīṭṭakā nāmaṇaḍḍaraṇ pacheḍḍhīṇāya dīssāhaṇ.
"Jayantō nāma nāmaṇa tattha rājā tadd aha, nāmaṇa Maṇḍadīpōti ayaṇ dīpō tadd aha.
"Tadd Jayantarāṇḍā rāṇḍā kaṇitṭhabhātūcha yuddhaṇ nṇatṭhīṇā dāi hīssaṇaṇ sattaḥissaṇaṇ.

"the extended right hand of the supreme Buddha. This successor of former Buddhes receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahānāmō. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Sirisamālakō, and stationing himself at Nāgamālakō (where subsequently Thnathanako, prior to his accession, built a dāgōha, including the Silāsebbhakandako chétiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupārame) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samādhī' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahāsumbo, together with his thousand priests, the supreme Buddha tarrying for a while at the Ratanamālakō, thereafter at the Sudassanamālakō, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudīpa."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappe, was named 'Kassapo,' from his descent. The capital then called Wesālanagara, was situated to the westward; and this Mahāmégō pleasure garden was called then Mahāsāgara. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandādīpo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

- "Kassapō sō dasabalo tenayuddhina pāṇinā mahantañ viyāsanuñ diwā mahādruniko muni;
 "Tañ hantwā sattuwinayañ pavattā sasuwasacha, kātuñ imasmiñ dipavimā karuṇābalachchittō,
 "Hissatiyā vassuñhi tiddhi parivedittō, nabhasagamma atthāsi Subhaddasāhi pabbati;
 "Tattathittō adbhittāsi, 'narissara, munissarō sabbimañ vijjapassantu Mayādisipamhi mānusi;
 "Agantukā mā sabbīwa manusi māmasantikañ, āgacchhantu akicchhanta khippacchatti mahāmuni.
 "Ohāssenta Munindañ tañ ohāssentañcha pabbatañ, vijjeha nāgarādhīva diwā khippaṇ upāgamuñ.
 "Attañ atañ patta vijjāyā jaṇḍa bhū, diwā bhaddinthañ tañ pabbatamapūgata.
 "Devatā itī maññīnu sasañghaṇ Lōkandyaṇaṇ rājācha sō kumārōcha yuddhāvajjhīnu wimhita.
 "Rājā sō munirājañ tañ atikathābhūvadiya, nimantayitvā bhāṭṭina dāwā purasantikañ;
 "Sasañghassa Munikāssa nisajjārahānuttamañ ramantiyamidañ thānañ mavaṇḍāthanti chintiyā.
 "Kāritā mayāpi ramat palāñhīsu searūcha nisiddhīsi Sambuddhañ sasañghaṇ idha bhūpati.
 "Nivinnampidha passantā sasañghaṇ Lōkandyaṇaṇ dipt manussā dānāṇā pannaḍakūri samantatō,
 "Attāna khaṇḍhābhijjebbi tthi tē pāthāhicha antappisi sasañghaṇ tañ rājā sō Lōkandyaṇaṇ.

"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakkūto.

Ruler of men," (continued Mahinda addressing himself to Dewanānpiyatissa), "the lord of munis, himself the mahā-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land 'Mandāpipo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the devātās, imagined the ruler of the universe and his disciples were devātās. The king and the prince astonished (at the presence of the Boddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Boddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

- "Idhwa pachehhi bhattañ tañ nisintassa Jinassa sô, Mahāsāgarasūyyānāñ rājiddā, dakkhiṇaṇ waraṇ
 "Akāleppupphānāñ dāri mahāsāgarakāṇāñ patiggahitā Buddhina akampittha mahāmahi.
 "Ettheha sô nisintitvā dhammanādisi sūyakhō taḍḍa sissahassāni pattā maggaḥalanā tarā.
 "Dissādhāraṇā tatvāna Mahāsāgara kāṇāni sūyakhē Sugatō gantvā pubbabōdhiṭṭhitañ mahiṇ.
 "Nisinnō tattā āppetvā samādhin vuttitvō tatō, itti chintesi Sambuddhō hitatthānā dipavāsinaṇ.
 "Adāya dakkhiṇaṇ sālhaṇ mama niggrōdhaḥōdhitō Sudhammā bhikkhuni itū iddāi sahaḥhiṭṭhuni.
 "Tassa tañ-hittamāgāya sđ thēri tadānantarāñ gahētva tattā rājānā upasaññamma nañ taruṇ.
 "Lēkhañ dakkhiṇasākkhāya dāpetvāna mahiddhikā manōsūlāya chindantañ thitañ hēmakatthakki.
 "Itthiye bōdhiṇōsāya sđ pancharata bhikkhuni, iddānetvā, mahirājā, dēvatā pariwāritā.
 "Sasuwāṇakatānāñ tañ Samuddhēna pasāritā, thapisi dakkhiṇā hatthā. Tañ gahētva Tathāgato.
 "Patitthapetuṇ rājāgāḍā Jayantaṇa solāñ tañ Mahāsāgarasūyyānē patitthapēsi bhūpati.
 "Tatō gantvāna Sumāuddhō Nāgamālaka uttari janassa dhammāñ disisi nisinnō Sūlamālako.
 "Tañ dhammāñnāñ sutvā dhammabhisamēyō tañ ahu pānasahassānā chātunnā manajāthipa.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahāsāgara—a worthy dedication. At the instant that this Mahāsāgara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines; and twenty thousand inhabitants attained the sanctification of the 'maggaphalañ.'

The vanquisher having enjoyed his forenoon rest in the Mahāsāgara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samādhī' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief thēri Sudhammā, together with her retinue of priestesses, repair hither; bringing with her the right branch of the niggrōdha bo-tree (obtaining it from king Kisō at Bārānasinagara in Jambudīpō).'

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisō), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by dēvatās; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Mahāsāgara. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Nāgamālako, and stationing himself at Asōkō (where Asōkō one of the younger brothers of Dēwānapiyatisso, subsequently built a dāgoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Dēwānapiyatisso)

- "*Pabbabuddhahisinnā taṁ thāmaṁ gantvā punnattaraṁ nisinnā tattha appettvā samādhīṁ uṭṭhītā, tatā,*
"Dhammaṁ dīxīti Sambuddhō parivāya taṁ paṇa, dasappāna sahasāni pattā maggaphalaṁ ahaṇā.
"Jalavāṭṭikadhānā sō manussikā nāmassitvā, dutarā saparivāraṇa taṁ thapetvā idha bhikkhuniā;
"Sakabhiṭṭhān sahasāsihi Sabāanandhasāwakaṁ thapetvā daddito brahṇa Sudassanaṁ dāko.
"Somanasamādhakasmīṁ jāvaṇa samanussāsiya, saṅghina nābhā muggantvā Jambudīpaṁ jīnā agā.
"Ahā imasmīṁ kappasmiṁ chaṭutthaṇa GOTAMO, jīnā sabbaḍḍhanamawidu Saṭṭhā sabbaḍḍhānukampakā,
"Pathamaṇ sō idhā gantvā ya' khaṇimmaḍḍhanaṁ akā; dātiyaṇa punarā gāmma nāgānaṁ damanaṇa akā ;
"Kalyāṇiyaṇa Maniakkhi nāgānaṁ nimanṭitō; tatiyaṇa punarā gāmma savaṅghō tatthābhunjiya ;
"Puṭṭabāḍḍhi thitattānaṇa Thapattā dāmadampicha ; paribhōgadhātā thānaṇa nivaṇḍiyo pa bhunjiyā.
"Puṭṭabuddhathitattānaṇa brahṇa gantvā Mahāmaṇi Lakkhā dāpāḍḍhiyo, manussā dāvatō tadā ;
"Dipattānaṁ savaṅghaṇaṇa nāgā samanussāsiya ; savaṅghō nābhā muggantvā Jambudīpaṁ jīnā agā.
"Evaṇa thānamānaṁ, rāja, chaṭutṭṭhānaṁ itaṇa ; asmiṁ thānā, mahārāja, thūpo kessatindagatī.

"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thapārāmo dāgoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samādhī' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalaṇ.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddho, at the Sōmano māṭako (where Uttiyō subsequently built a dāgoba) previously called the Sudassana māṭako, having preached to the people, departed through the air for Jambudipo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nāgas. Again, upon the third occasion, at the intreaty of the nāga king Maniakkhi, repairing to Kalyāṇi, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samāpatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dāgoba (where Mahindo was making these revelations to Dēwānanpiyattisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great moni, the luminary of Lankā, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nāgas, departed through the air to Jambudipo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, mahārāja, there will hereafter stand a dāgoba, to serve as the shrine for

"*Buddhasdriraditānaṃ dānadhātu niddhāmedā, wissā ratanasatāṃ uccchō Himawallīti wissutū.*"
 "Ahamāwa k'arapessāmi," lechēdha puthawissara. "Idha aṅgātī kicchāni bhānūi tewa, bhānūpa,"
 "Tāni k'arīhi: natthi k'arissati imā pana Mahānāgassa tē bhātu uparājassa attarājō;
 "Yatthālatissavotī rājā k'arissati nūgatē: rājā Gothābhayō nūma tassaputtō bhawissati;
 "Tassa puttō Kākawappattissō nūma bhawissati; tassa rāṇyō suto rājā, mahārāja, bhawissati;
 "Dutthagāmanī siddhina pālāṭṭhāyandamako, k'arissati idha thāpaṇā sō mahāṭṭhāyidhiwikkamō."
 Ichechēdha thero thirassa wachānūnettha bhūpati ussāpisi siddhānābhān tās pawattissā līkḥāpiyā.
 Hamman Mahānāgawanaṃ Tissārdmaṃ mahāmāni, Mahāmāhindathēro sō patigāṇhi mahādhikō,
 Akampō kappayitwāna muhiṃ thūnissu attāsu, piṇḍāya pawattissāna nāgarāṇā sūgarūpamaṃ;
 Itāṅgō gharī bhantakicchehā katwā nikkhamma maundrā nissajja Nandanawānī aggikkhundopamaṃ tahiṃ,
 Nūttāṇ janassa dīseṭwā sahassāṇ manussē tahiṃ pāpayitwā maggaphalaṃ Mahānāgawānī wasi.
 Tatiyē diwassē thēro rājagāhamhi bhunjiya, nissajja Nandanawānī dāsiyāsi wīsepanāṇ.
 Pāpayitwābhhiṃmayāṇāṃ sahassa purissē tatō, Tissārdmaṃ mahādhērō rājācha sutadāsitō;

a 'dōna' of sacred relics (obtained) from Buddho's body, in height one hundred and twenty cubits, renowned under the name of "Himawallī" (Ruanwelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatālatissō, the son of thy yonger brother, the sub-king Mahānāgo, will hereafter become a ruling sovereign; his son named Gothābhayō will also be a king. His son will be called Kākawanno. Mahārājā! the son of that sovereign, named Abhaya, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Dutthagāmini.' He will construct the dāgoba here."

The thero thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) in the very words of the thero, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief thero Mahāmabindo accepted the dedication made to him of the delightful Mahāmēgo pleasure garden, and Tissārdmo, (where the wihāro of that name was subsequently built). This personago who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikkhandho" discourse (of Buddho) to the people; and procuring the sanctification of "maggaḥalan" for a thousand persons, he tarried in the Mahāmēgo garden.

On the third day, the thero, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having propounded the "asīwisōpamaṇ" discourse (of Buddho), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the thero having at the Tissārdmo propounded

Théron upanissiddhewá só puccháhi "Jiāssānānā patitthānānu, bhānāhi ti?" "Nā tēssa, manujādhīpa;"
"Upāsathādikammathanā Jīnāndya, jānadhīpa, sūdyā idha baddhāya patitthānāni idānān."
Icchābrāvi mahādhīro; tān rājā idānābrāvi: "Sambuddhāya antāhānā wāsiyāmi jūtindhārañ."
"Tasmā katvā purānā nātō sīmānā bandathā vājūjan:" *icchābrāvi mahādhīro; thīrō tān idānābrāvi.*
"Evañ sati tuwaññēva pājana, puthawissara, sūdyā gamanāthānānā bandhissāna mayāñhi tāñ."
"Siddhūti" watvā dhūmānā, dīwāndīwāya Nandān, Mahāmēghavandradā pāwisi mandirān sākāñ.
Chatuttāhi diwāsi thīro rañño gīhamhi dhūññyā, nisajja Nandanavennā dēssā namataggiyāñ.
Pāyēva malapāsānā só sahassā purisā takāñ, Mahāmēghavandrasānā mahādhīro upāgāmi.
Pātō bhīrin chardpetvā mādayitvā purāñ varāñ, wihāraggānānāggañchā wihārāñchā samantā,
Ratissākhō ratatthō só sabbānnādrābhūssitō sūdhāmarākhō sūbhōrādhō sayōggabalavādhānō,
Mahatā pariwēdina sākārdānamupāgāmi; tattha thīrō upāgantvā vāssitvā wandānādrāhi;
Sakathīrina gantvāna nātiyōparitthānāñ; bātō kassāntō agāmasi himanāggalamādiyā.

a discourse to the king, he (the monarch) approaching the théro, and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the upāsathō and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahāthéro, and thus replied the monarch to the chief of the victors over sin: "I will steadfastly continue within the pale of the religion of Buddha: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The mahārāja having thus spoken, the théro replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying "most willingly;" departing from his garden Mahāmégō, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théro having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, propounded the "anāmataggañ" discourse (of Buddha); and having poured out the sweet draught (of his discourse) to thousands of persons, this mahāthéro departed for the mahāmégō pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théro's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théros worthy of veneration, and bowed down to them, proceeding together with the théros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the

*Mahāpadānō Kunjarōcha wāhō nḍgā sumangala, suvaṇṇe nāgale gullā pathamē Kuntamālake,
Chaturāṅgi mahādinō sahathiriki khattiyō, gahetvā nāgalaṁ simaṁ diṣṣiyitvā arindamō :
Samalohīta pupphaghataḥ, nāndaragā dhajāṁ sukkaḥ, harichandanachūṣṣaṇḍa, zonnarajḍa dandakāṁ ;
Addaṇ, pupphaharitaṇ samuggaṇ, kusumagghiyaṇ, toraṇaḥ kadaliṇ, jattādi gahitthiparivārītō :
Nāṇḍuriyaṇaḥkhuṭṭha, bālōghaparivārītō, thutimangalagatthi pūrayantō chaturāṅgīṇa,
Saddhāraṇaṇḍilīhi wikkhāpaghathāthiḥa mahādehanapūyaya, kaṇṭhō, bhūmipō agā.
Wihāraṇḍa purāṇḍeva kurumānāpalaḥkhiṇaṇ, samyagamanatthānaṇ nadiṇ patvāsamapayi.
Kīṇa kīṇa nīṇḍitṭha simā ettha gatāthitō ; evaṇ simāgalatthānaṇ iṇḍekhamānā nīhōlatha.
Nadiyā Pāsānattithamhī ; Pāsāṇeḥuddawātakaṇ ; tato Kumbalawātanaṇ ; Mahādīpaṇ tato agā.
Tato Kakūdhapālīgō Mahāṇḍanagō tato ; tato Khuddamadhūlāṇḍa Maruttapaḥkharāṇiā : tatō.
Wijayardamūyyantō uttaraddhadrakottagō ; Gajakumbhakapāsāḍḍaḥ, Thūsaṇḍatthikamajjikhātō,
Abhayapālākapaśānaṇ, mahāśūṇḍanamajjikhagō ; Dighapāsāṇaḥkaṇṇantvā ; Lammadrūṭṭeva wāmatō,*

conservation). The superb state elephants Mahāpadumo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamālake, this monarch, sole ruler of the people, accompanied by the theros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the laud made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wihāro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pāsāna ferry of the river to the Pāsānakuddawātakaṇ (lesser stone well); from thence to the Kumbhalawātaṇ; and from thence, to the Mahādīpo; from thence proceeding to the Kakūdhapālī; from thence to the Mahāṇḍano; from thence to the Khuddamadulā; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayakāma pleasure garden, to the Gajakumbhakapāsāṇaṇ; then proceeding from the centre of Thūsaṇḍatthi, to the Abhayapālākapaśānaṇ; hence through the centre of the Mahāśūṇḍanaṇ (great cemetery) to the Dighapāsāna, and turning to the left of the

Nigródhamanganañ gantwā, Hiyagallanmipāṭi, Diyawāsabrahmanassa dīwakam pubba kakkhiṇā;
Tatō Tetumpdīngō; tatō Nālachotuklagō, Assamadālawdmīna Sasawānañ tatō agō;
Tatō Marumbatitthangō; tatō uddhañ nadik agō; paṭhamañ chittiyapācchini dwekadambā agdasyuā;
Niṇadaguttarajjamhi, damiddakavuddhikā, nadiḍḍuranti bandhītwā, nagardasannañ akuru tañ.
Jiwaṇṇakadambanaka anāśamañ gatō ahu, matakadambatīrena, simā uddhakadambagā;
Sihāsinaṇṇatitthina uggantwā tiratowajāñ; pādipatitthañ gantwāna nimittāñ ghattayī si.
Nimittu paṇṭasmañ ghattitī, dīwandaṇḍā "uddhukāra" pavattīsuā, sāsanañ suppatitthitāñ,
Raṇḍa dīnadasasīmāya nimittā parikittayī; dīwattīna mālakatthānka, Thupārāmaṭṭhamawacha;
Nimittā kittayitwāna mahāthēro mahāmāti simantaranimittēcha kittayitwā yathā widhiñ.
Abhandhi ubbāḍa sīmaḍḍa tamiṇiyāwa dīnā wasi; mahāmāhi aḷampittha simābandhē tamapittā.
Panchamē dīwasi thēro raṇḍa gīhamhi bhunjiya, nīsaṇṇa Nandanawānē suttāñ tañ khajjanīyakāñ.
Mahājanassa dīstītwā saḥassa mīnañ taḥiñ, pāyētwa amatañ pāṇa Mahāmīghawānē wasi.

artificers' quarters, and proceeding to the square of the nigródha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawāso, ran from thence to Telumpāli; from thence to the Tālachatukka, and to the left of Assamandala, to Sasawāna; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south east of the first dāgoha (Thupārāmo) to the two kadamba trees.

In the reign of * Senidagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihāsina ferry; passing along the bank of the river and arriving again at the Pasāna ferry, the "irsi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and men shouted their "sadhus" at the establishment of the religion (of Buddho).

The eminent saint, the mahāthēro, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thupārāmo dāgoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the thēro having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanio" discourse (of Buddho) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahāmēgo garden.

* "The minister protected sovereign." In Singhalese "Mitta-sena" deposed in A.D. 433, by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D. 455, when Dhansukediya succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 477, that the first portion of the Mahawanso was compiled.

Azgaḥalaṇa samḍpattin samḍpaḷḷiyahāṇu vō Phalaggapariwēnanti etaṇ tīna paṇuṇṇechati.
Apassiḍa apasā taṇ thēro yathā nāḍi vō, Thērapassayapariwēnaṇ etaṇ tīna paṇuṇṇechati.
Itakumarugand yathā upāsinaṇ upeḥḥēti taṇ tēṇṇa taṇ Marugandpariwēnanti paṇuṇṇechati.
Senāpati taṇa raṇḍō thērasa Dighasandanō kārasi Chulapāsādaṇ mahāthamāṭṭhi attakāḷi:
Dighasandasēnpati pariwēnanti taṇ takāṇ uṇṇechatī pariwēnāṇaṇ paṇuḥkaṇ paṇuḥkāḍraṇ.
Divānāṇḍiḷḷa wachanōpaḷaṇḍamō Laṇḍiḍaṇ paṭhammāḍaṇ wihāraṇ rājā vō sumati Mahāmahindattheraṇ
āgamamāchalamatimittā kārāyittakāḍi.

Sujanāpavāsānāvēgattāyā katī Mahāwansī "Mahāwihārapattiggahanō" nāma paṇṇarasamō paricḥḥēdo.

SULANAMO PARICHCHHEDO.

Pure charitvā piṇḍāya karitvā janasaṅgahaṇ, rājagāhamhī bhujantō karoṇṇō rājasaṅgahaṇ.
Jabbūḍiḍevāsi thērō Mahādigbhavāṇē wasi dādhiṇ uḥkapaḥkassa tērasē diwāsē pana.
Rājagāhamhī bhujittvā mahāraṇḍō mahānāti mahāppamādaṇtaṇ taṇ diwāyitvā tatṭṭha vō.
Wihāraḍḍaṇaṇ icchēkaṇ, tattha Chētiyapabbatē nikkhamma purimāḍḍevā agā Chētiyapabbatāṇ.

manan pariwēnan. Wherever he may have indulged the inestimable bliss ("phalaggaṇ") of "samāpati" meditation, from that circumstance that place obtained the name "Phalaggapariwēnan." Wherever the théro may have (apassiyā) appeared unto those who flocked to see him, that spot obtained the name of "Thērapassayapariwēnan." Wherever many (maru) dēwas may have approached him, for the purpose of beholding him, that place from that circumstance obtained the name "Marugāṇḍapariwēnan."

Dighasandanō, the (sēnāpoti) minister of this king, erected for the théro the Chulapāsādo on eight lofty pillars. Of all the pariwēnas, both in order of time and in excellence of workmanship, this pariwēna called the " * Dighasandasēnāpoti " was the first.

Thus this king of superior wisdom, bearing the profoundly significant appellation of Dēwānāṇḍiyatissō, patronizing the théro Mahā-Mahindo of profound wisdom, built for him here (Mahāwihāro in the Mahāmēgo pleasure garden), this first wihāro (constructed) in Lankā.

The fifteenth chapter in the Mahāwanso, entitled, " the acceptance of the Mahā wihāro," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théro, who had tarried twenty six days in the Mahāmēgo pleasure garden, on the thirteenth day of the increasing moon of "asālho," having (again) taken his repast at the palace, and propounded to the monarch the "mahāppamādan" discourse (of Buddho); thereupon being intent on the construction of the wihāro at the Chētiya mountain—departing out of the eastern gate repaired to the said Chētiya mountain.

* At which this history was compiled, by its incumbent Mahanamo thero, between A. D. 439 and 477

*Théra tattha gatañ sutvā rathāñ dṛuṣṭvā bhūpati dēviyō, dēviyō duccha dāyā therassānupadañ agd.
Thēra Nāgachātukkamhī, nakhādvā rahadī tahiñ, pabbatārāhanatthāya añṭhañu paṭipidiyā.
Rājā rathā tadōruyika atṭhathētibhāwādiya; "ugā kilantī hī, rājā, agatōtī ?" dhutī.
"Tumhāñ gamandaṇṇī dgatō mahitī;" bhāsītī; "idhīva wassāñ wasitūñ āgatamhātī," bhāsīyā.
Wassupandiyikāñ thēra khaṇḍhakañ khaṇḍhakovidō kathēsi; rañṇō tañ sutvā bhāginiyyōcha rājīnō,
Maharīṭṭhamakamachēḥ pañchapapañṇasakādhūhī saṭṭhiñ jettakānīṭṭhī rājānamhūtō ṭhītī.
Yāchitvā tadakūchiya pabbajjūñ thērasantiki paṭṭarakattañ sabbēpi tē kharaggi mahāmatī,
Kantañ uchiṭṭiyasṭhānī purimatō tadahīva sō kassamāni draḥāpētūvā lēdini añṭhasaṭṭhiyō.
Agamāsi purāñ rājā thērd tatthīva tē wasuñ; kēlī piṇḍaya nagarañ pavasantānūlampaḥ.
Nīṭṭhītī lēnakammamhī ādāhipuṇṇamāsiyañ gantvā dāsi tērdinañ rājā wihāraṇaikkhiyañ.
Dvattīsa mādakānucha wihārasaacha tassakāḥḥimañ umātiyō thēro bandhītūvā tadakūwāyō.
Tēsañ pabbajjū pīkkhānāñ akāsi upasampadañ sabbēsañ sabbapajhamañ Buddhīṭṭhamaramālakī.*

Hearing that the théro had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anūla and Sihali) with him, followed the track of the théro. The théros after having bathed in the Nāgachātukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théros. They addressed him: "Rāja! what has brought thee in this exhausting heat?" On replying, "I came afflicted at your departure;" they rejoined, "We came here to hold the 'wasso.'"

The théro perfect master of the "kondhos," propounded to the king the "wassupani-yako" discourse (of Buddho). Having listened to this discourse (on the observance of "wasso") the great statesman Mahārīṭṭho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the théro. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of "arahat."

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintalli) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent théros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month "āsālho" repairing thither, in duo form, the king conferred the wihāro on the priests. The théro versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wihāro aforesaid, on that very day conferred the upasampada ordination on all those (sāmanéro priests) who were candidates for the same, at the edifice (called) Buddhētumbaro, which was the first occasion on which (it was so used).

Eté wésattiki arahantó vabbé Chétiyapabbatté tattha wassasā nyananté akāsa rājanāgahañ.
Dissamanussā gand'apinasālañ tanchagananā, gūṇavittūlañtattiā yācāmapachchēha
māyayandā pūṇachayanā wipulāñ akariṇṇutī.

Sujanappasādasanawigatthāya kattī Mahānāsi "Chétiyapabbatawēhārapatiggahanū nāma" sōlasamā parich-
[chēdē.

SATTARASAMĀ PARICHCHHEṢṢA.

"Wéthéwassāñ yawérettea kattikapūṇamāsiyāñ, avēchēdā, "mahārāja," mahāthēro mahāmāti,
"Chiradittihāsi Sambuddhō, Sattkā, nē : Manujāddhipā, anāthavāsāñ aravimha natthi nō pūjyañimāñ."
"Bhāsittā namū, bhantī, mī Sambuddhō nibbutō" itī āha : "dhāturu dīthēsu dīthō kōti Jino," itī.
"Widitō wē adhippāyō thūpassa : dānē : mayā karevāmī ahañ thūpañ. Tumhē jānētha dhātuyō."
Mantēhi Sumanāntī," thēro rājānāmabravī. Rājāha Sāmanārañ tañ, "kūtō lechēhāma dhātuyō ?"
"Wēdhūṇayitvā nānagarāñ magganha, manujāddhipa, upasāthō saporisō hatthiā dūyha mangalañ,
"Sāchēhāttañ dhārayantō, tāvīwacharavajjētō, Mahānāgavannuyyānāñ, sāyāñhasamayā, wajañ.

All these sixty two holy persons holding their "wasso" at the Chétiya mountain, invoked blessings on the king.

The host of dévos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Mahāwanso, entitled, "the acceptance of the dedication of the Chétiya mountain wibāro," composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The "wasso" which had been held, having terminated on the full moon day of the month of "kattika," this great théro of profound wisdom thus spake : "Mahārāja, our divine teacher, the supreme Buddho, has long been out of our sight: we are sojourning here unblest by his presence. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied, "Lord, most assuredly it has been stated to me, that our supreme Buddho had attained 'nibbutō,' (and that a lock of his hair and the 'giwatti' relic have been enshrined at Mahiyangana.)" "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahindo). "I understand your meaning" (said the monarch), "a thūpo is to be constructed by me. I will erect the thūpa: do ye procure the relics." The théro replied to the king: "Consult with Sūmano." The sovereign then addressed that sāmanéro : "From whence can we procure relics?" "Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and cheered by the music of the 'tālāwachara' band, repair in the evening to the

"*Dhātu bhēdāṇṇaṇṇo, rājā, dhātuyo tattha lachchhaya; icchēdhāa sāmānēro sō Sumaṇō taṇṇa sumānasaṇṇa.*
Thērōtha rājakulato gantvā Chētiyapabbataṇṇi, dmanṭiya sāmānēraṇṇa Sumaṇaṇṇa sumānagatāṇṇi;
'Ehi tevaṇṇa, bhaddrā Sumaṇa; gantvā Pupphapuraṇṇa varaṇṇa, ayyaṇṇa tē mahārājāṇṇa tvaṇṇa nō wachanaṇṇa wada.'
Sahayō tē, mahārāja, mahārājyā Maruppiyō, paṇaṇṇō buddhasamāyā, thūpaṇṇa kdrīṭumicchchati:
'Muninō dhātuyo dēhi, pattaṇṇa bhuttanaka Satthunā, varira-dhātuyo santi bahavocāhi tavaṇṇikāṇṇi.'
'Pattapuraṇṇa gahēvēna, gantvā dēvapuraṇṇa varaṇṇa, Sakkāṇṇa dēvānamindantaṇṇa evaṇṇa nō wachanaṇṇa wada.'
Tillakadakkhīniyassa dādhaddhātucha dakkīpaṇṇa tavaṇṇikāṇṇi, dēvinda, dakkhīnaṇṇa kīṇaka dhātucha;
'Dathanā tamēva pūjēhi; akkhāṇṇa dēhi Satthunō; Lāṇkādēvipassa kicchēvēva māpaṇṇajjī, surādhipa.'
'Evaṇṇa bhantīti' watevā; sō sāmānēro mahiddhikō, taṇṇa khayaṇṇeva dāmma Dhammāsōkaṇṇa santikaṇṇa;
Sālamālaṇṇi thepētaṇṇa mahābōdhikā tahiṇṇa vubhaṇṇa, kattikajanaṇṇa pūjāṇṇi pūjayaṇṇanaka addasa
Thērassa wachanaṇṇa watevā; rājato laddhadhātuyo, puttapuraṇṇa gahēvēna Himawantaṇṇa updāma.
Himawanti thepēvēna sadhātū pattaṇṇuttamaṇṇa, dēvindaṇṇa santikaṇṇa gantvā, thērassa wachanaṇṇa bhāṇi.

"Mahānāga pleasure garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddha had been distributed.

The delighted théro proceeding from the palace to the Chētiyo mountain, consulted with the equally delighted Sumano sāmānēro, to whom this important mission was to be confided. "Hither, thou piously virtuous Sumano proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammāsōko), the head of thy family, this my injunction. "Mahārāja, thy ally the mahārāja surnamed Maruppiyo (Tisso-the-delight-of the dévos,)" converted to the faith of Buddha, is anxious to build a dāgoba. Thou possessest many corporeal relics of the "muni;" bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkō, the dévo of dévos: 'King of dévos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lankā."

Replying, "Lord, most willingly;" this supernaturally sighted sāmānēro instantly departed for the court of Dhammāsōko. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattiko," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théro, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the dévo of dévos, he delivered the message of the théro. Sakkō, the ruler

* Transferred from Dantapure to Ceylon in A.D. 310; and now enshrined in the Dalada-maligawa temple in Kandy.

*Chūlamānīchētiyaṃhā gahevēdā dakkhiṇāḥḥukāḥ, sūmanērassa pādāsi Saḥko dēvaṇamissaro.
 Tāṃ dhātūṃ dhātū pattanā dāya Sumano tatō dhamma Chētiyagiriṃ thērassādāsi tāṃ yaṭi.
 Mahānagawaṇūyānaṃ uuttēna wiḍḍināgamaṃ, sāyaṇṇamayaṃ rāpi rājasinā puraḥkhatā.
 Thapasi dhātuyō sabba thērō tatthiwa paḥḥate Misaḥapabātāṃ tamā dhu Chētiyapabātāḥ.
 Tapetvā dhātū pattanāṃ thērō Chētiyapabbatā; gahevēdā aḥḥaṇṇā dhātūṃ saḥḥitāṃ saganāgamaṃ.
 "Sackiyaṃ Muninō dhātū, chhattāṃ namatu mē sayāṃ: jamaṇūkiki karitthātu: dhātū chaṅgōṭaḥō ayaṃ,
 "Niramaṇi mē paṭṭithātu dhamma sahadhātuyō:" iti rājā michintisi: chintitāṃ taṃ taḥā ahu.
 Anatināhissitūva ahu haṭṭhōti bhūpati, usatō taṃ gahevēdāṃ haṭṭikkhandhi thapēsi taṃ.
 Haṭṭhō haṭṭi kunchanādāṇā akā, lāmpittha midini: tatō nāgē nivattitvā sathērabalavāhaṇā,
 Puraṭṭhimaṇa dvārīna pavasiṭvā purāṇā sabbhā, dakkhiṇinācha dvārīna nikkhamitvā, tatō punā,
 Thupārdmā chētiyassa thānatō paḥḥatō katanā pabbīdawatthūṃ gantvāna bōdhithāne nivattiya.
 Paraṭṭhavanāṇō aṭṭhā, thupaṭṭhāna taḥāki taṃ, kaḍambapuppi dāraṃvallaḥivitthūṃ taṃ ahu.
 Manussa dēvō dīvēhi taṃ thānaṃ rakkhitaṃ, sūchin soddhāpetvā bhūsayitvā taṃ khaṇāyēva sādhuḥaṇ.*

of dévos, taking the right collar-bone from the Chulāmaṇi dāgoba, presented it to the sūmanéro. The disciple Sumano thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Chētiyo mountain, presented them to the thērō (Mahindo).

According to the injunction given (by Sumano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahānāgo pleasure garden. The thērō deposited all those (chētiyō) relics there, on that mountain: from that circumstance the "Missako" mountain obtained the name of the "Chētiyo." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the thērō attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself how down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the thērō together with the state pageant, having halted awhile, the thērō, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thupārāmo Chētiyo, to an edifice of many apartments (built for the yakkho named Pamojjo), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thupārāmo (was subsequently constructed); which at that period was overrun with the thorny creeper called kaḍambo.

The dévo of men (Dēwānanpiyatisso) causing that spot, which was guarded by dévos, to

Dhātu ārūpanattādhya ārabhi hatthikkhandatō, nāgo nā icchhātān : rājā thēraṇ pucchhāttha taṇ maṇaṇ.
"Attanō bandhazamaki thānē thapanamicchasi ; dhātu ārūpanāṇ tēva nā icchhātānti " sōbravī.
Andpetwā khaṇḍiyēva sukkhātōbhayaṇvāpitō, sukkhahaddamaḷaṇṇēhi chindpetwedua taṇ samaṇ.
Alaṇṇaritwā bahūdhā, rājā taṇ thānamuttamaṇ, ārōpetwā hatthikkandhā dhātuṇ tatti thapēvi taṇ.
Dhātāraḷkhaṇ saṇvādhāya thapetwā tatthahatthīnaṇ dhātu thupassa karavī rājāturitamaṇṇavō,
Bahu manussā yijetwā, iṭṭhikā karapaṇaṇ lahuṇ ; dhātukicchhaṇ wicchantō sāmacheḷō pācasi purāṇ.
Mahāmaḥindaṭhērō Mahāmighawannaṇ subhaṇ, saguṇō abhigantwāna tattha vāsamaḷappayī.
Rattīṇ nāgō nupariyidī taṇ thānaṇ sō saḍḍatūkaṇ ; sōdhittānaṇhi sādāya diwāṭṭhāni saḍḍatūkaḷō.
Wattakussa tassōparitō thēramatānugō, jaṇghamattāṇ lhanāpetwā ; katipdhīna, bhūpati,
Tattha dhātupatitthānaṇ ghōsāpētūwā : upāgami tatō tatō samantōcha samāgami mahājānō.
Tasmīṇ samāgami dhātu hatthikkhandhā nābhuggatā, satte tālappamāṇaṇhi disanti nābhassitthitā,
Wimhāpayaṇṇi janaṇ taṇ yamaṇaṇ pātīdhriyaṇ, gaṇḍambanūli Buddhōwa, akārī lūmahāṇvaṇ ;

be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the théro. (Mahindo) replied, " (The elephant) is delighted in having it exalted on the summit of his back : on that account he is unwilling that the relic should be taken down (and placed in a lower position)". The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height ; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief théro Mahindo, repairing, together with his fraternity, to the delightful Mahā-mégo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the théro, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself ; and, like unto Buddha at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by

Munisavā pasāditvā yachitvāna narissarañ; puriddhānā sahasāna sahapabbāji sāsant.
C'hātpi gamatōchāpi Dvāramāṇḍalātōpicha Wihirahijātōchāpi tatthā Gallakapitthātō,
Tatōpatissagāmadha, pañchapancha satānicha pabbajjūn ddrakā bhattādhā jātavaddhā Tatthagatā.
Ewam purā, bhāradhaja, sabbā t pabbajitā tadā tikkabhikkhusakassānāni akkhesū Jināsāsant.
Thūpārāmi thūpānarañ nīlthāpetvā mahipatī ratanādāhi nīlthi sadā pūjāmakārayi.
Rājōrōdhā, khattiyācha, amachchā, nāgarā, tatthā sabbā jānapadākkhīna pūjākkhāna wissāna wissāna.
Thūpāpubbāṅgamañ rūjā wihārān tattha kārāyī, Thūpārāmi tī tīnāna sūvāhārā wissutā ahu.
Sakādhāttasavirākānchettvān parinibbānagatopi Lōkanāthō janādaya hitān sukhañcha
summābhakudhākkāsi: jhāti Jini kathāwakkāsi.

Sujanappasādasānwigatthāya katī Mahāwāsāni " Dhātu āgamanā nāma " suttarasamā pericchhiddā.

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattāhhayo, being also a convert to the faith of the lord of "munis;" entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwāramandaḷo, Wihirahijo, Gallakapito, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhos.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dāgoha, Thūpārāmo, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dāgoha) Thūpārāmō, the king erected a wihāro there. From this circumstance the wihāro was distinguished by the appellation Thūpārāma-wihāro.

Thus the saviour of the world, even after he had attained "parinibbāna," by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done?

The seventeenth chapter in the Mahāwanso, entitled "the arrival of the relics," composed equally for the delight and affliction of righteous men.

ATTARASAMO PARICHCHEDO.

*Mahābōdhincha Saṅghamittatthērincha andpituā mahipati, thērina vuttawachanaā saramānā sakī gharī :
 Antwassiḷadisaanā nīnanā thērasantikī, sakāmachchikī mannetwā, bhāginīyyānā sayānā salān,
 Ariththandmakānachchaā tasmī kamatī nīyōjiya, mantwā āmantayitwā, tāh idānā wachanamabrawet,
 "Tata, sakḷḷi gantwāna Dhammāśōkassa saṅgīhānā; Mhābōdhīnā Sanghamittān thērinā dāyitwā idha ?"
 "Sakḷḷissamī ahaṃ, diwa, dūtīwā id tātō idha idhāgātō, paṣṭajitwā sachḷ lachchhāmī mānadañ."
 "Ewañ hotāti : " wātwāna rājā tān tattha pīsayi : sō thērasachcha raṇṇocha sāsanaā gayiha wāndiya ;
 Assayujasukkapakkhī nikkhantō, dutiyā hanī, sāmuyuttō Jambūkkḷī nīwamānuyiha, paṭṭitī.
 Mahādadhīn taritēdāna thēradīlīthāna yōgatō nikkhanta divasīyitwa rūmanā Puppapuranā agā.
 "Anulā diwiyāsaḷḷhīn panchaṅgānā sātthīcha, antipurikāitthīnānā tatthā panchasātthīcha,
 Dasasīlā samādāya, kāsāya wāsanā, suchīnā pabbajjā pekkhīnāsikkhānā sikkhanti thēriyāgamañ;
 Nagarasakkalāsamhi ramatī, bhikkhunīpassayā kārāpittī narinīṭṭha wāsanā kappesi subbalā,
 Upasīkḷhī tāhēna wutthō bhikkhunīpassayā Upasīkḷḷhīdrōtī tīna Laṅkāya wissutā."*

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the théro, of bringing over the great bo-tree as well as the théri Sanghamittā; on a certain day, within the term of that "wasso," seated by the théro, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Ariththo. Having selected him for that mission, the king addressed this question to him, "My child, art thou willing, reparing to the court of Dhammāsōko, to escort hither the great bo-tree and the théri Sanghamittā." "Gracious lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, conforming to the injunction both of the théro and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month "assayujō," embarked at Jambōkkālapattana.

Having departed, under the (divine) injunction of the théro, traversing the ocean, he reached the delightful city of Puppā on the very day of his departure.

"The princess Anulā, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the "dasasil" order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the théri, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dōuō. The residence occupied by such pious (upāsakā) devotees has become from that circumstance, celebrated in Laṅkā by the name of 'Upāsaka.'

Bhāginiyyō Mahāritho Dhammāsō aṇa rājīnō, appettwā rājanānānā thiravanānāsamabravī.
"Bhātuyādyānāyāsa rañjō tē, rāja' unjara. d' aṇī kamad pabbajjañ nīcheñ vasañ saṅgāta.
"Sanghamittā bhikkhunī tā pabbajjītuñ vinajjiya; taya vaddhī mahābōdhi-lakkhiyañ sādhamīwacha."
Thēryēcha tamīwatthāñ abravī thirabhāsīn: gantwā pitumapiñ sū thēri thēramatan brawī.
Aka "rājī tawañ, amma, epassant kathañ ahañ, sō' aṇī windayasmi puttā nantu wiyōjjanā?"
Aka sū "mī, mahārāja, bhātunō wachanañ garuñ; pabbajanīyācha bahū, gantabhañ tattha tīna mī."
"Sattagātāncha, nīrahā, mahābōdhi mahīruhā; kathammasikkhañ gaphissañ?" itī rājī wichintayī.
Amachassa Mahā-tiravandimissa matina sō bhikkhūsañghañ nimantetwā bhōjjetva pucchēhi, bhāpati.
"Bhantī, Lañ' aṇī mahābōdhi pīṭumandaḥhō?" itī thērō Moggaliputtō sō "pīṭibhāddī," bhāsīyā.
Katammādh aṭṭhī' tthānāñ pañcakañ panchachā' hānd aṭṭhī rañjō tān sutwā tussitwā dharapīpati.
Sattayājanī aṇ māggañ sō mahābōdhigamināñ, vakkapetwāna sakkachchāñ bhūvāpīsi aṇī adhd:
Suwaṇṇāñ nīkarāpīsi ' eḍḍakaraṇḍiyacha: Wissakammōcha agantwā, satulldhāra rūpawā,
"Kajḍan kimpāndūnanu kōrēmiti?" apucchēhi tāñ: "ṇatwā pāmdnāñ, twāyīwa karōhī," itī bhāsīyā.

Thus spoke Mahāritho the nephew (of Dēwānapiyattiso) announcing the message of the king as well as of the théro to Dhammāsōko; and added, "Sovereign of elephants! the consort of the brother of thy ally the king (of Lankā), impelled by the desire of devoting herself to the ministry of Buddha, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the théri Sanghamittā, send also with her the right branch of the great bo-tree."

He next explained to the théri herself, the intent of the message of the théro (her brother Mahindo). The said théri obtaining an audience of her father (Dhammāsōko) communicated to him the message of the théro. The monarch replied (addressing her at once reverentially and affectionately); "My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Mahārāja, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadévo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lankā?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent;" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pátalipatto) seven yōjanas to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissakammo himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase." On being told "make it, deciding on the size thyself,"

"Lakkaddiparā yadi ito gantabbān urubodhito nibbī matikō Buddhassa sāsanaṃhi sacchī ahaṇ."
Sayanīyeva mahābōdhi sikkhaya dakkhiṃsasubbhā cchinditvāna patitthātu idhahitva kaṭṭhakakē.
Likkhāssāni mahābōdhi cchinditvā sayanīyeva sā gandhakaddamapurassa kaṭṭhassopariṭṭhitā.
Mūlakkhāya upari tiyagulatīyagultī, manōsikkhāya likkhāya pariṭṭhīpi narissarō.
Adiyā thūlamūlāni khuddakāni tordhītu likkhamitvā dasa-dasa jālī bhūṭāni otarūn.
Tampāṭṭakā dīriyā dīvē vāḍḍīnāpamōditō tattāvāḍḍi ukkuttīnī samantā paridīpichā.
Bhikkhusaṅghō sūthukarān tuffhachittō pabbāhaya cchūlakkhāpa sahasāni pavattīnū samantatō.
Evaṃ satīna mūlānaṃ tattā sā gandhakaddamā; patitthāsi mahābōdhi pasāntāni mahājānā.
Tassā khandhū dasahattō panchasakkā manōramā, cātuhattā cātuhattā dasavāḍḍhāpalamāḍḍitā.
Sahasantūpasākkhānā sikkhānā tā samāsichā evaṃ sū mahābōdhi manārasiridharā.
Kaṭṭhamhi mahābōdhi patitthitā khayī mahi akampi; pāṭhivīni aḥsūnā vīcīdhānicha.
Sayanā nāḍichī tūyānā dīvēsu mānussēsuca, sikkhukāra nindāthi dēvabrahmagāṇassaca.
Mēghānā, migopāḷikīnā, yakkhānā, ravāṭhicha, ravāṭhicha mahākampā ākālākulān ahu.

branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lankā, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddho."

The ho-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sādhn," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great ho-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sādhns" shouted, as well by dévos and men of the human world, as by the host of dévos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

Mahāmuddatirāmbi mahābōdhiā mahāpati, thapāpetwēna pujañ mahārājēna sō puna.
Mahābōdhiā mahārājē abhisiñchiyā kāmado maggasirasulka pakkhānē pāpāpadittatā,
Ucchāritvā mahābōdhiā tēyēwaffhattāhi, sāmālamhi dīnāhi chātuggatākulihī sō.
Ukkhipitvā mahābōdhiā galamattāñ jālāñ tahiñ, ogāhetvā sanāwēya patiñ kāpāyī sakkhāñ
Nācāñ dāpāyitvā tañ mahāthēriñ sathērikāñ mahāriththāñ mahāmācchēhāñ itāñwācchāñ mābrawi,
"Adāñ rājjiñā tikkhattuñ mahābōdhiṃapujayā; evāñwāshipujitū rājā rājjiñā mē sād'ha."
Idāñ watvā mahārājā tiri pañjalilā thito, gachchhamānā mahābōdhiā passāñ assuñi wattayī.
Mahābōdhiyogāyina Dhammāsōko sakkāwā kanditvā, pariditwā, agamāsi sākāñ purāñ.
Mahābōdhi samudullā nāwā pakkhānuttīdadhīñ, samantā yōjanāñwēchi sannisidā mahāyādwē
Pupphīñsu pañcāwāṇṇāni pudumāni samantatō, anālakkhī parajjijhēu añēaturiyānīcā.
Dīwatāki añēkhi pujañēkāpawatticā, gahitunchā mahābōdhiñ nēgāñ āñsu wēlubbāñ,
Sāghamittā mahāthēri abhiññā upārāhā supāṇṇarupā kutvāna tē tēsi mahārājē
Tē tāsītā mahāthēri yāchitvāna mahārājā nāyitvāna mahābōdhiā bhujangabhāwan tātā

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief thēri with her priestesses, and the illustrious ambassador Mahāriththo, he made this address to them: "I have on three occasions dedicated my empire to this bo-branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The mahārāja having thus spoke, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammāsōko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yōjana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable devōs; (but) the nāgas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittā, who had attained the sanctification of "abhinnā," assuming the form of the "snpānna," terrified those nāgas (from their purpose). These subdued nāgas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

Mahimāhindathirēthka katan dasabolāna tañ kathesi nāgastamānañ rañyō tassa asisato.
So thērasa sutvā, kēretvā sakāyēdāni tahiñ tahiñ paribhuttēsu thānēsu nissajjāthi Sathund.
Tiwakassa brāhmaṇassa gomaṇḍadēreka bhūpati thapetvā mahābōdhīñ thānēsu katēseha,
Suddhawalukasanthēri nānā pupphasamālāni paggaḥitañ dhajamagga pupphaggilawibhūsiṭṭi,
Mahābōdhīñ piṇḍayantō rattīñ divā matandito, ānāyitvā chuddasiyāñ Anurādhapurantikañ :
Waddhamādañ achchāyaya purāñ siddhūwibhūsiṭṭa, uttarēna cha dvērina piṇḍayantō pavēsiyā.
Dakkhinēna cha dvērina nikkaṃhitvā pavēsiya, Mahānigghaṇḍarāmañ chaṭṭabuddhanisēvitañ,
Sumanassīcha wechassā padēsañ siddhūwibhūsiṭṭa, pubbaḥōdhīthitathānañ upanētvā maṇḍaramaṇ,
Kulchi sō solasāsi rājālañvārādhārīhi tēropetvā mahābōdhīñ patitthāpetumāssaji.
Haṭṭhāto muttamattā sō asiti ratanañ nakkhā uggantvāna thilā munci chakkabhaṇṇarasamiyō subhā.
Diṇṇi pathhāri sathachcha brāhmanalōkañ thitāñ aku, suriyatthaggamāyidva rasmiyō tā manōramā.
Purāñ dasasāhasāni paṇānā pāṭikāriyā vopasāyitvāna arahattañ pavēdanānidha paṭṭhājan.
Orōhītvā mahābōdhī suriyatthāṇḍamā tatō, rohinīyā patitthāsi mahiyāñ, kampi midini.

second advent) the chief théro Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nāgas (during the voyage of the ho-branch) by the diety gifted with the ten powers. Having ascertained from the théro the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the ho-branch at the entrance of the village of the brāhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurādhapura. At the hour that shadows are most extended, he entered the splendidly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahāmōgo garden hallowed by the presence of the four Buddhas (of this kappo); and arriving, under the directions of Sūmano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the ho-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of "arahat," consequently entered into the priesthood.

Afterwards, at the setting of the sun, the ho-branch descending, under the constellation "rōhani," placed itself on the ground; and the earth thereupon quaked. Those roots

*Māndā tānti uggantēu kaḍḍamuḷhawaṭṭhito winawāḷhited kaḍḍantaṭ oṭarīna mahitaṭa,
 Paṭiṭṭhitaṭ mahābōdhiṭ janā sabbi samāgatā gandhamālāḷipijādhī pūjayaṇa samantatā.
 Mahāmiggho wassittha himagabbhā samantatā mahābōdhiṭ jādāyina sitalāni ghaḍāṇika.
 Sattādhāni mahābōdhiṭ takhiyēva aṭṭaṇaṇa himagabbhiṭ sannisiḍi paṣāḍajaneṇi janā.
 Sattāṭṭhikāmi migghā sabbi apigamiṇa tī, mahābōdhiṇa dāsittha chhabbaṇa rasiyōpīcha.
 Mahāmāhānātharōcha Sanghamittā dāha bhikkhāni, tatthāganjāṭṭaṭ vāpariḍā rājā vāpariḍōpīcha,
 Khatṭiyā Kaṇharaggāmi, Chandaṇaggāma khatṭiyā, Tiwakkabbōrāḥmaṇi chīwa dipawāḍi janapīcha,
 Dēdnuḷhūwindaganjāṭṭaṭ, mahābōdhiṇaḥmaṇiḍā mahāsamāgāmi tasmā pātikhāriya wimāṭi.
 Pakkhaṇa pācīnaṣḍāḍya pekkhataṭ pakkamāḷhataṭ thēro patitamaḍḍāya rīpīṭaṭ rājāṇa add.
 Paṇṇaṇa gandhamissāṇaṭ pūjāṇa sōṇṇaṭ adākaṭ Mahāsaṇṇa thānā taṇ thapitā rīpayaṇa.
 Pekkhantaṭ yēva sabbeṇa uggantēd aṭṭha aṇṇaṭ, jādīṇaṇa bōdhitarāṇa aṭṭhāni chātuhattakā.
 Rājā tī bōdhitarāṇaṭ diṇaḍ wimāṭitamaṇaṭ sūsaṇṇaḍḍattēna pūjēsi abhiṭṭakamaḍḍittha.
 Paṭiṭṭhōpīsi mōṭṭhannaṇa Jambūḷlāṇḍipajṭhāṇā mahābōdhiṭ thitattāṇā nāḍaḍḍarāṇaṭ tadd.
 Tiwakkabbōrāḥmaṇaggāmi, Thūpārāmi tatthīwaṇa, Issarasamaṇaḍḍāmi Paṭṭamaḷṭhiyaganjā.*

(before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day, all these clouds dispersed, and displayed the bo-tree and its halo of six colored rays.

The chief théro Mahindo and Sanghamittā, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kaehharaggāmo, the princes from Chandaṇaggāmo, the brāhma Tiwako, as also the whole population of the land, by the interposition of the dévos, exerting themselves to perform a great festival of offerings (in honor) of the bo-tree, assembled there; and at this great congregation, they were astounded at the miracles which were performed.

On the south eastern branch a fruit manifested itself, and ripened in the utmost perfection. The théro taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahāsano. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukōlopatana, on the spot where the bo-tree was deposited on its disembarkation; one at the village of the brāhma Tiwako; at the Thūpārāmo; at the Issarasāmaṇako wiharo; at the Pattama Chētiyo; likewise at the Chētiyo

Cattiyapa batdrámi tathá Káchharagámáñi, Chandanagámakéchári ékkañ bódhi latthikañ.
Nesá chatupakkajiddá dweattiwa bódhilatthiyó, samantá yójanatthikáni wiháreñu takhi takhi.
Dipawátujana sáwa hitattháya patitthitá mahábhódhimindamhi Sammasambuddhatájasa.
Anula vá saparisa, Sanghamittáya thériyá sántiké pabbajitwedna arahattamapdpuní.
Aritthó pancha sata pariwédrocha khattiyó thiravantiké pabbajitá arahattamapdpuní,
Yáni setthi kulánátttha mahábhódhimiddharuñ, "boddhakarakulániti" tásu téna pawewchchari.
"Upási d wihároti" gáte bhikkhunipassayé sasañghá Sanghamittá sá maháthéri takhiwaí.
Agára tataya pámekkhé agári tathá tathá kárayi dweelavé ténu ekasmiñ mahágaré thapdpayi.
Mahábhódhin saméttáya ndwáya kúpayatthikañ, ékasmiñpiyamékasmiñ aritthañ téhi téwidu.
Játé ánnanikádyipi agári dweeladapitá Hatthádhaka bhikkunthi wealanjijiyánu sabbadá.
Rasáño mangalahattí só wecharantó yathá sukhañ purasa ékapaasamhi Kandarantamhi sitatá,
Kadam bayupphigumbanté attthási gécharañ charañ; khattiñ tathá ratañ gatwá akáñsu "Hattha-dhakañ "

mountain wiháro; and at Káchharagámo, as also at Chandanagámo (both villages in the Róhona division); one ho-plant at each. These bearing four fruits, two each, (produced) thirty ho-plants, which planted themselves, at the several places, each distant a yójana in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddha, for the spiritual happiness of the inhabitants of the land.

The aforesaid Annlá, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the théri Sanghamittá, attained the sanctification of "arahat." Arittho, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théro, also attained "arahat." Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodáhara (bo-bearers).

The théri Sanghamittá together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the "Upásaka wiháro."

There, at the residence of Annlá, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chúlángono) he deposited the (kúpayatthikan) mast of the vessel which transported the great bo; in another (called Maháangano) an oar (piyam); in the third (called the Siriwaddho, the arittan) rudder. From these (appartenances of the ship) these (apartments) were known (as the Kúpayatthitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hatthá-laka priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadambo-trees, and remained browsing there;—ascertaining the preference given by the elephant to the spot, they gave it this name of "Hatthálaken."

*Athēla diwarān hatthi naganhi labaddui sō, dipappaddakān thērañ rājā sōpucchēhi tammanān.
 "Kalamāpuppigumbam' thūpaṣa karayān itī icchhatīti" mahāthērō mahārājassu abhavi,
 Suddhātūān tattha thūpañ thūpaṣagharamēvaca khippaṇ rājā akūreñi nēchcāñ janahitirātō.
 Sanghamittā mahāthēri suyagārdhiddinī dāṇṇatā widdassa wasamānassa tassu sō,
 Ifuddhatthini sōanassa bhikkhunīān hīdyācā, bhikkhunipassayāñ añṇāñ icchhamānā vēcchakkhūn,
 Gantvā chētiyagathanān paṇṇikāsu hañ sukkhā diveddāhārāñ lappēsī widdā lūwādmalā.
 Thēriyā wandanattāyā rājā bhikkhunipassayāñ gantvā tattha gatañ auterā, gantvā tañ tattha wāṇṇiyā.
 Sammādhīdā tēgasaḍḍhiñ tatthā gamayā' āraṇāñ tadassā gantvā adhīppāyāñ adhīppāyawilū widdū.
 Samantā thūpaḡhassa rammañ bhikkhunipassayāñ Dīvednāpiyatissā sō mahārājā aḷḍayī.
 Hatthāhāsaṃpamhi l'atō bhikkhunipassayā Hatthāhāsaṃpamhi rājā wissatō āsi tēva sī.
 Sumittā Sanghamittā sō mahāthēri mahimati tassāñhi wēsañ kappēsī rammi bhikkhunipassayā.
 Ewañ Laṅkā lūkahitāñ sōnanawiddhiñ vāḍḍhētō. sāmāhā dūminā Lakkāḍḍipī rammi Mēghwanasmin
 aṭṭhā, dīghakālamāñ aḷḷhūdyattōti.*

On a certain day, this elephant refused his food: the king enquired the cause thereof of the thero, the dispenser of happiness in the land. The chief thero, replying to the monarch, thus spoke; " (The elephant) is desirous that the thūpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thūpo, enshrining a relic therein, and built an edifice over the thūpo.

The chief thēri Sanghamittā, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thūpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the thēri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The maharāja Dēwānanpiyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thūpo a charming residence for the priestesses. This nunnery being constructed near the Hatthālaka hall, hence became known as the "Hatthālaka wiharo." The chief thēri Sanghamittā, surnamed Sūmitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has stood for ages in the delightful Mahāmēgo garden in Lankā, promoting the spiritual welfare of the inhabitants of Lankā, and the propagation of the true religion.

* In reference to the period at which the first portion of the Mahawansso was composed, between a.d. 459. and 478.

Sujanappasaddasāwīgathāya *lati Mahāwanā* "bōdhigamōndma" *ikunawisatimō paricchiddō.*

WRITING PARICHCHIEDO.

Aññarasāhi wassamhi Dhammasōkassa rājino Mahāmeghasevassāni mahābōdhi patitthahi.
Tatō dweḍḍasamī wassī mahisi tassa rājino piyā Asandhimittā id wadā Sambuddhammika.
Tatō chatuttawasamhi Dhammasōkō mahipati tassadrakkhañ mahisin tē thapēsi wisamā sayā.
Tatōtu tatiyā wassī siddhārūpamānini "mayāpicha ayañ rājā mahābōdhiñ mamāyanti,"
Iti kōḍhewasañ gantwā, attanō tattha kōrikā maṇḍukaṇḍakayogina mahābōdhimagghāyi.
Tatō chatutthi wassamhi Dhammasōkō mahāyaso anicchathūwasampattō sattatissasamā imā.
Dēwānanpiyatisso rājā dhammaguṇeratō mahāwihāro narakammañ tatthā Chētiyapabbatī;
Thūpārāmañcha narakammañ nittāpittwā yathā rohañ, dipappasiddhakañ thērañ pucchhi pucchekkhitaḷakōwidañ
"Kārāpissamāham, bhanti, wihāreṇu bahu idha : patitthapettuñ thūpeṇu kahañ lachchhāmi dhātuyō."
"Sambuddhapattāñ pūretwā Sumanādhajā idha Chētiyapabbatī rājā thapitā atthi dhātuyō."
"Hatthikkandā tē thapetwā idā dhātuyō idhā dhara : " itī wuttō sathērañ tatthā dhari dhātuyō.

The nineteenth chapter in the Mahawanso, entitled "the arrival of the bo-tree," composed equally for the delight and affliction of righteous men.

CHAP. XX.

In the eighteenth year of the reign of Dhammasōko, the bo-tree was planted in the Mahāmegawau pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asandhimittā, who had identified herself with the faith of Buddha, died. In the fourth year from (her demise), the rāja Dammāsōko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammasōko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Dēwānanpiyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Mahāwihāro, also at the Thupārāmo, as well as at the Chētiyo mountain, in the most perfect manner;—thus enquired of the thēro, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord, I shall build many wihāros in this land: whence am I to obtain the relics to be deposited in the thūpas?" He was thus answered by the thēro: "O king, the relics brought hither by Sūmano, filling the refectory dish of the supreme Buddha, and deposited at the Chētiyo mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing wihāros at the distance of one yōjaua

Phikóri kánayitwéna thánvítjanaytjani dhdtuyo tattha thūpéu nidhāpési tatthā rahan.
Sambuddhabhuttapattantu rājā watthughari subhī thapayitwéna, piyāsi nāna piyādhi sabbaḍḍa.
Panchasatthiisarihi mahādhāraṣa santiki pabbāvajjāsi tatthāni "issarasamanako" ahu.
Panchasatthi wessāhi mahādhāraṣasantiki, pabbajjā wassitathāni tatthā "wessagiri," ahu.
Yāya Mahāmahindéna thérina wāzītā guhā sapabbati wihārésī id "Mahindagukā," ahu.
Mahāwihāraṇa pathamaṇ ; duttiyī Chittiyawahāraṇa ; Thūpārdamantu tatiyānā thūpapubbangamaṇ subhān ;
Chatutthānā Mahābhikkhū patitthāpanamāwacha ; Thūpaphānā bhūṭassa pañchamaṇāpana siddhānā,
Mahāchittiyānānamhi, uḍḍā thūpāssachārunā, Sambuddhagiriādhānā patitthāpanamāwacha ;
Issarasamaṇānā chhāffakā ; Tissawāpintu sattaṇā ; aṭṭamaṇa Pathamaṇ Thūpān ; nawamaṇa Wessagiriwāhān ;
Upāsikawāhān ramaṇā, tatthā Hatthālakaawāhān bhikkhunipassayī bhikkhunī pādrukāraṇā ;
Hatthālaka āwaritā bhikkhunīnā upasayā, gantwāna bhikkhusāghāna bhattaggaṇhāna kāraṇā,
Mahāpālināmahānā bhātāssānā gharānā subhān, wāḷāpākarāwupitānā sampannānā parichāriṇā.
Tatthā bhikkhu sahasāssa parikkhāramuttamaṇa pawāraṇāya dānāna anuwāsa kamāwacha.
Nāgadiyā Jambukolāwihāraṇa tamhāpattāni, Tissamahāwihāraṇa Pāchindāramāwacha.

from each other, at those places he enshrined the relics in thūpas, in due form ; and depositing the refectory dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issarā) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of "Issarasamanako."

The place at which the five hundred (wessā) brāhmins, who had been ordained by the chief théro, sojourned, obtained the name of "Wessagiri."

Wherever were the rock cells, whether at the Chétiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of "Mahindagāhā."

In the following order (he executed these works) ; in the first place, the Mahāwihāro ; secondly, the one called Chétiyo ; thirdly, completing previously the splendid Thūpārámo, the Thūpārámo Wihāro ; fourthly, the planting of the great bo ; fifthly, the designation of the sites of (future) dāgobas, by (an inscription on) a stone pillar erected on the site of the Mahāthūpo (Ruanwelli), as well as (the identification) of the shrine of the "Giwatti" relic of the supreme Buddha (at Mahiyangano) ; sixthly, the Issarasamaṇā ; seventhly, the Tissa tank ; eighthly, the Patama Thūpo ; ninthly, Wessagiri wihāro ; lastly, the delightful Upāsikawihāro and the Hatthālaka wihāro ; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthālaka establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there ; (he constructed) a superb and completely furnished refectory hall, called the Mahapāli, provided also with an establishment of servants ; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pawāraṇan." (He erected also) a wihāro at the port of Jambukolā in Nagapido ; likewise the Tissamahā wihāro, and the Pachina wihāro (both at Anurādhapura).

*Iti etāni kammasi Laṅkādjiruchitattilo, Dēvanāpiyattissa sō laṅkādo paṇḍayaggaṇḍa,
 Pāthamiyē va wassamhi kādapiṇi guṇappiyō ydcajuranu nē āni puṇḍakammāni dehini.
 Aṇṇa dipō akuphitō vijitō tassaraṇiṇi; wassānicattāṇān sō rājā rajjamaḍḍaya.
 Tassachhayaṇ taṇ haviṭṭhō Uttiyō itī wessatō rājaputtō aputtantaṇ rajjān kārasi sādhukān.
 Mahāmahinātharōru Jinasavannamuttamaṇ parigatti paṭipattincha paṭivēthancha sādhukān.
 Laṅkādiṇamhi dyaṭṭevā Laṅkādiṇamhāyāni Laṅkāyā sō vatthukappō latvā Laṅkādhītaṇ bahū.
 Tassa Uttiyārājassa jagayassamhi atthamaṇ Chetiyapabbatē wassān vatthirassāḍeva saṇṇas,
 Assaṇḍayandava suḥ kapaḥ lakkhami dīni parinibbāyī, tēvān dīnān tannāmaḥ an ahu.
 Tan sutvā Uttiyō rājā thāvaḷḷasamappitō gantvā, thēraṇcha vanditvā, kanditvā bahuthā bahū.
 Aṭṭhān gandhatēḷāya taḷuṇ sōvantaṭṭēyā thēraṭṭhānāhiyāpētvā taṇ dāni sādhuṇḍaṭṭān,
 Nawawidhalōgramhi thapāpētvā alaṇṇatī, kufāgarān gahayitvā, kārēntō sādhuḷḷikān.
 Mahādhācha janighēna dgaṭṭina tatō tatō mahādhācha bālighēna kārēntō pūjānanditthā.*

Thus this ruler of Lankā, Dēvanāpiyattisso, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lankā, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyō, rightly reigned over this monarchy, to which there was no filial successor.

The chief thēro Mabiudo, having propagated over Lankā the suprema religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakattaya"), and especially the means by which the fruits of the stato of sanctification are to be obtained in the most perfect manner, (which is the Nawawidhalōkuttaro dhammō;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lankā,—having performed manifold acts for the spiritual welfare of Lankā; in the eighth year of the reign of Uttiyō, while observing his sixtieth "wasso" since his ordination, and on the eighth day of the bright moiety of the month "assayujo," he attained "parinibbāna" at the Chētiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "thēraparinibbāna" day).

King Uttiyō hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the thēro, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the thēro in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all

Alañkatina maggina bahuddā lañkātañ purāñ ānāyitvāna nagari chāretvā rājasevithiye; Mahāwihārāñ dnetvā ittha pañṇambālakā, kuṭṭhārañ thapāpetvā sattākañ sō mahāpati, Toraṇaddhajaṇṇapūṭhī gandhapupphagatthiṇa wihārāna sumanādeha mañḍitā yōjanattayañ, Ahū rājānuḍḍhāna dipanta sakalaṇṇa ānuḍḍhāna divedhañ tatthiṇānāntaṇṇa ahu, Nānāyāna kārayitvā sattākañ sō mahāpati puratthiṇa diḍḍhāge thirānamattha mālakā, Kāretvā gandhachitākañ mahābhūpapadakkhiṇaṇṇa karantō tattha nītvāna kuṭṭhārañ manāramañ, Chitākamhi thapāpetvā sakkārañ antimañ akā, Chētiyañ chēttakāraṇi gāḥapetvāna dhātuyō, Upaddhadātun gāhetvā Chētiye pabbatipīṇa saḍḍesa wihāreṇa thūpi kāreṇi khattiyō, Irinō dikanikkhiṇaṇṇa katatthānamhi tassa tañ, wuchetāi bahumāna "Isibhūmaṇṇapaṇ" itī, Tatōpabbhūti ariyānaṇṇa samentā yōjanantayī, sarirañ āharitvāna tamhi dāsamhi dayihati. Sanghamittā mahāthēri, mahābhāṇḍā, mahāmāti, katvāna sāsanaṇṇichānā tatthā lōlā ahitañ āhāri, Ekāna saṭṭhi wassā sā, Uttiyassitvā rājāno wassamhi navamī, khēmi Hatthāḍḍhaka upasayyī,

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahāwihāro, this sovereign deposited it on the spot, which received the name of "Ambamālakō."

By the commands of the king, the wihāro and the space for three yōjanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dēvos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamālakō of the thēros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thūpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the thēro on that spot, the king built a dāgoba there.

The monarch, taking the half of those relics, at the Chētiyo mountain, and at all the wihāros, built dāgobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of "Isibhūmaṇṇapaṇ."—From that time, the corpse of every "rahat" priest (who died) within a distance of three yōjanas, being brought to that spot, is there consumed.

The chief thēri Sanghamittā, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthāḍḍhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyō, achieved "parinibbāna."

Wavanti, parinibbāyi. Rājā tassāpi kārāyi thērasawīya sattāhañ pūjāhañ dramuttamañ. Sabbā alaṇ'atā Lañhā thērasawīya āsicha. Kūtāgāragatañ thēridikañ sattadinachchayā, Nikkhamitvā naṇaṇa, Thūpārānapurathatā, Chittasālasavipamhi mahābuddhi padassayā, Thēriyā wuttatānāmbi, aggikicchamañ drayā; thūpancha tattha kārēsi Uttiyō sō mahipattī, Panchedpi tē mahāthēra thēriditthādayāpīcha, tathasāṅka sāhasadāni bhikkhū kārāyāsaṇḍāpīcha; Saṅghamittāppaḥhūṭayā tēvanchālasathēriyō khipāsaṇḍāni bhikkhūniyō sāhasadāni bahūnicha, Bahussutā, mahāpāṇā, winayāditthitāgamañ, jūṭayitvāna kālāna pāyātā nichehatvāsaṇḍā. Dasaṇḍāni sō rajā vajanāñ karēsi Uttiyō. Ewañ anichehatā tē sabbalōkavindāsi. Tañ, tañ atisāhasāñ atibalañ nūvērīyañ, yō naṇō jānāntōpi, anichechatañ; bhawagatē nibbindatvāniwacha nibbiṇṇō viratīñ ratiñ, naḥurutēppāchi, puññāthicha. Tassitāñ sō atimāhājālabalatā jānampi, samuyyatitī.

Sujanappasālasavīgatthāya katē Mahāvāsai "Thēraparinibbānañ" nama vāsantimō paricikkhēdo.

For her, in the same manner as for the théro, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the théro, the whole of Lankā was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the théri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thūparāmō dāgoba, to the vicinity of the ba-tree near the Chētiyo hall; on the spot designated by the théri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyō erected a thūpe there also.

The five principal thēros (who had accompanied Mahinda from Jambúdpī), as well as those, of whom Arittho was the principal; and in like manner the thousands of sanctified priests (also natives of Lankā); and inclusive of Sanghamittā, the twelve thēris (who came from Jambúdpī); and the many thousands of pious priestesses (natives of Lankā); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winaya" and other branches of the faith, in due course of nature, (at subsequent periods) submited to the lot of mortality.

This monarch Uttiyō reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "samsāra" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Mahāvāsō entitled "the attainment of parinibbāna by the thēros" composed equally for the delight and affliction of righteous men.

EKAWESATIMO PARICHCHHEDO.

Uttiyoṇa kaṇṭhōtu Mahāsiwō taḍachchayī, dasawassāni kārasi rājjañ sūjanassawakō.
 Bhaddasāmbhī sō thēri pasāditwā manōramāñ kārasi purimdayāntu wiḥārāñ nagarañgaṇāñ.
 Mahāsiwōkaṇṭhōtu Sūratissa taḍachchayī, dasawassāni kārasi rājjañ pūyāsu siddhā.
 Anappakañ puggaḍḍiñ sanchayanāntō manōramāñ wiḥārī bahūkē thānē kārapiṇi mahipati.
 Purimdaya Hatthikkhandhañcha, Gonnagiri/amañwañcha,
 Waṅguttari pabbatāmi, Pāchīnapabbatawhayañ, Rahérakasmīñ pabbatāmi taḍā Kōlambakāḍaṇ.
 Arithṭhapādī Laḥkāñ; purimdaya Achchagallakāñ, Girinēlapatādayāñ nagarañ uttaradayu.
 Panchasatānāwamādi wiḥārī puthawipati gaṅgāya āraparāñhi Lañḍāḍḍipī taḥiñ taḥiñ.
 Purī rājjañcha rājjeḥa taṭṭhīwassānāddhukāñ kārasi ramāñ dhammāna ratanattaya gārawō
 Suvassapāyāḍattissōti nāmañ rājapūrī ahu, Sūratissōtu nāmantu tassāhu rājapattiyā.
 Assandāwiputtā dui damilā Sēna-Guttikā Sūratissamahipatāñ tañ gahetwā mahābālā;
 Duiwī watsati wassāni rājjañ dhammāna lārayaṇ. Tī gahetwā Attilōta Mutawassana attarājō,

CHAP. XXI.

On his demise, Mahāsiwō, the patron of righteous men, the younger brother of Uttiyō, reigned ten years. This monarch, complying with (the directions of) the théro Bhaddasālho, constructed a wiḥāro in the eastern quarter of the city, which was itself beauteous as Anganā (the goddess of beauty).

On his demise, Sūratisso, the delighter in acts of piety, the younger brother of Mahāsiwō, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wiḥāros at many places, (viz.) to the eastward of the capital (near Dwāramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wiḥāro: (also wiḥāros) at the Wanguttaro mountain; at the mountain called Pāchīno; and at the Rahérako mountain; ---in like manner at Kōlambo, the Kālokō wiḥāro, and at the foot of the Ariththo mountain, the Lankā wiḥāro. (Still further) to the eastward of Anurādhapura, near Rahagallako (different however from the wiḥāro of the same name built by Dēwānanpiyatisso) the Achaggalako wiḥāro; to the north of the city, the Girinēlapatākando wiḥāro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wiḥāros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Sūwannaupindattisso. From the time of his accession to the sovereignty, he acquired the appellation of Sūratisso.

Two damilo (malahār) youths, powerful in their cavalry and navy, named Sēno and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asélo son of Mutasiwō, and the ninth * of the (ten)

* The names of nine of these brothers are given in the commentary: Abhaya, Dewananpiyatisso, Uttiya, Mahaseno, Mahanaga, Maitabbhaya, Sūratissa, Kiranamako and Aselo: omitting Uddhanchulabhaya, who is mentioned in the first chapter.

"*Pnrahāsaṇ, mahārāja, Sattāhā nā nīwa icchekhati; ikūpaṇ pātātikaṇ katwā khamapīhiti; "ahū taṇ. Ti thapitūṇ paṇhadasa pāsāni patitī taḥiṇ kāhpaṇasahassāni adā paṇcha dasūva sē. Ekā mahallikā wīhi sāsītū ātēpēhi. Dīwa ākālī wassitū, tassā wīkī ātimayī. Pīhīṇ gaḥētū gantwā sē gaṇṭaṇ taḥ dmaghattayī. Akāwassaṇ sutwā, taṇ wissajjētū tamitthikāṇ; "Rājā dhammaṇi wātentō kālī wassaṇ labhī," Iti; tassā wīnleḥhasattādhya upawāsaṇ nīpajjī sē. Haliggāhi dīwappūtī rāṇō tījāna ātthājo, gantwā chātummahārājāsantikaṇ taṇ nīwēdayī. Ti tamādaya, gantwāna Sakkassa patiwedaysā. Sakī ā pējjaṇṇamādhya kālīwassaṇ upādīsī. Haliggāhi dīwappūtī rājīnō taṇ nīwēdayī. Taddppabhūti tārajjī dīwēdēwā nawassatha. Rattindīwēnu sattāhaṇ wassī ydmamkimaṇḍhimi puṇṇānā kīrūṇ sabbātha khuddakā wātākānīpi. Agatigamaṇapadōsā mūttamattā na āsō ananūhatakwādhīpīdīsī pāpuṇḍikī agatigamaṇasāsaṇ sūddhadittīsamānōkathamādhīmanussē boddhīmānō jāhiyyati.*

Sujānappasādasawēgattāyā ī ātī Mahāwāsi "paṇḥarājakō" nāma ikawissatimō paricchēdō.

A certain old woman had laid out some paddy to dry. The déwo (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: "While a king rules righteously the rain ought to fall at seasonable periods;" in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar déwo who accepted of his bālī offerings, moved with compassion, repairing to the four kings of déwos (of the Chatumahārāja world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme déwo) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déwo of the king imparted this (hehest) to the monarch. From that period, during his reign, no shower fell in the day time: it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an "agati" course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Mahāwanso entitled "the five kings" composed equally for the delight and affliction of righteous men.

HAWISATIMO PARICHCHEDO.

*Eláro gādayitwāna rājāku Duttagāmini : tadatthā dipanāthāya anupubba kathā ayaṃ.
 Dēwānāpiyatissa rājō dutiā bhātukō uparājō Mahādāgō nāmdāku bhāunāpiyō.
 Rājō diwē saputtassa bōdārajjābhikāminī uparājawākatthāya jātachittā nirantaraṃ ;
 Wāpi Tarachchhandānā sā kārōpentassa pāhīni ambaṃ wētāna yōjetwā phapetwā amba matthalā.
 Tassā puttō sakagatō uparājīna ālākō bhājanī wivareyyīwa taṃ ambaṃ kādīyā mari.
 Uparājō tatōyīwa siddhābalawadhānō rakkhītū sālamattānā Rohaḍḍhimukhō agā.
 Yatthāddāya wihārasmiṃ mahitā tassa gabbhīni puttāṃ janatī. Sā tassa bhātundma makārayi.
 Tātō gantwā Rohanaṃ, sō issarō Rohayē khilā mahābhogē Mahāgāmī rajjān kārīsī khattiyō.
 Kārīsī sō Nāgamaḍḍewihāraṃ sakandānāṃ, Uddhākaḍḍakāradāwa wihārī kārāyī bahu.
 Yatthālakattisā sō tassaputtō tadachchayo, tatthāwa rajjān kārīsī tassa puttābhayō tatthā.
 Gāthābhayaṃ sō Kākawānāpiyatissā wissutā, tadachchayē tattha rajjān sō akārīsī khattiyō.
 Wihāradewī nāmadā mahitā tassa rājīnō siddhassa siddhāsampannā bhittā Kalyāni rājīna.*

CHAP. XXII.

Duttagāmini putting him (Elāro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Dēwānāpiyatisso, named Mahāuāgo, had been appointed sub-king; and he was much attached to his brother.

The consort (of Dēwānāpiyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhā tank, an ambo fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub-king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Rōhana division.

(In the flight), at the Yatthāla wihāro, his pregnant consort was delivered of a son; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthālatisso). Proceeding from thence to Rōhana, this illustrious prince ruled over the fertile and productive Rōhana country, making Mahāgāmo his capital. He constructed a wihāro, bearing his own name, Mahānāgo, as well as Uddhānākandaro and many other wihāros.

On his demise, his son, the aforesaid Yatthālakattisso, ruled over the same country. In like manner his son Gōthābhayo succeeded him. Similarly on the demise of Gōthābhayo, his son, the monarch celebrated under the name of Kākawānāpiyatisso ruled there. The queen consort of that sovereign of eminent faith was Wihāradewī, the equally pious daughter of the king of Kalyāni.

*Kalyāni rājīno Tissā dsi Uttiyandmakō, sō dēwi saṅgyōga janitakōdhō tassā kanipphakō,
 Bhittō tatō paldyitēd ayyanttiyaudmakō aṅgattā wasi: sō dēwō tīssā taṇṇamākō ahu.
 Datwā rahassalikkhā, sō bhikkhussadharāṇā naraṇ pāṭisi dēwiya; gantwā rājāwdrī thittū sō.
 Rājagihī arahatā bhunjamaṇi sabbadā aṅgyamāwō thērūva raṅgo gharamupāgami.
 Thērūva saddhiā bhunjitēd raṅgo sahduwiggamē pḍissi bhāmiyaṇ likkhā, pekkhamāduya dēwiya;
 Saddina tīssā rājā taṇṇaṇṇatitēd, wikkayaṇ ṇatwāna likkhassanissāṇā kuddhā, thērāsu dummati.
 Thērāṇ taṇṇa purisaṇ taṇṇa mārāpetwāna lōdhavā samuddasmiṇṇā khipāpīti. Kujjhittwā tīssā dēwatā,
 Samuddindltharāpīṇā taṇṇa dēwāṇ sōtu bhūpati, attanā dhitarāṇā Suddhadewinnāma surupīṇā,
 Likkhitā "rājādhītārī" sovaṇṇakkhittā, lahuṇṇa nisiddhiya tatthēva samuddasmiṇṇā wisajjasi.
 Okkantaṇ taṇṇa tatōdāki Kākawāṇṇo mahipati, abhirichayi tēdasi wihārōpapalawhayā.
 Tissamahāwehāraṇa, tatha, Chittalapabbatāṇ, Gamitthawālaṇ Kāṇḍiṇ wihārē swamāddikī,
 Kāretwā suppasannina manasā ratnawattiyi, upajjhakī sadd saṅghāṇ pachcheyhikī chatubbhī sō.*

Tisso, the sovereign of Kalyāni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Annrādha-parā), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The dēwatās, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the dēwatās of the ocean) quickly placing his own lovely daughter Suddhādewī in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahāgāmo) Kākawanno raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wihārō), her appellation of Wihārādewī.

Having caused to be constructed the Tissamahā, as well as the Chittalapabbhato, Gamitthawāla, Kṇṭālī, and other wihāros, (the king) zealously devoted to the "ratanataya" constantly bestowed on the priesthood, the four sacerdotal requites.

At that period there was a certain sāmanéro priest, a most holy character, and a

*Kōtipabbatānāmaṃhi vihāri Silavannawā tadd ahu sāmānéro nāna puṇṇakaro sodd,
 Sukkīndrāhaṇatthāya Akāśeṭṭhiyagaggaṃ thapisi tīni sōpāni pūrāṇaphalaṇṇāni sō.
 Adda pūṇiyadānacha watthā saṅghasācchakāri, sodd kilantakāyassa tassā bōdhi mahā ahu.
 Siwīkaya tamānetvā bhikkhūvā kalawidānā Silāpassaya pariwēna Tissāramā upatthahū.
 Sodd Wihāradewiyā rājagēhi zuraṇṇatthā purahattānā mahāddānā datvā saṅghassa saṇṇatā.
 Pachchāddhattaṃsagāhamānā bhāsajjā vasaṇḍanīcha gāhāyitvā gātārdmaṃ saṅkaronti yathārahā.
 Tadda tathāwa katvā sō saṅghatthirassa saṇṇikā, nisīdi dhammaṃ dīṣentō thērō taṇ idamaṇṇawī.
 "Māhāsaṃpattiṃ tumhāhi laddhāyaṃ puṇṇakāmaṇḍa, appamāḍōwa k dāṭṭhō puṇṇakāmaṃ idānāpi."
 Ewaṇṇuttētū vā āha : "kiṇ saṃpattiṃ ayaṃ idhā, yēvaṇ nō ādākaṃ natthi ? waṇṇasaṃpattiṃ tēnatō ?"
 Chalaṭṭhāṇō mahāthērō puttāddhāmaṇḍikāya : "giḍḍasaṃmaṇiraṇ tēṇ passa dīvetti ;" ābravē.
 Sō gantvā saṇṇamaṇaraṇā sāmāṇaramavōchita : "patikēhi mama puttattāṇ : saṃpattiṃ mahatīhi nō."
 Nā icchekkatvāti yatvāna, tadatthāṇā mahatīṇi sukkaṇaṃ pūṇṇayājāṇā kārāyitvā punayāchi samādhāṇē.
 Ewaṃpi nicchāhamānassa atthāyupāyāḷōwiddā, nānābhāsajjā watthāni saṅgīti datvātha yachitāṇ.*

practiser of manifold acts of charity, residing in the Kōtipabbata vihāro. For the purpose of facilitating the ascent to the Akāśeṭṭhiya vihāro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sāmānéro), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a "siwika" to the Tissārama vihāro, were attending him in the Silāpassa pariwēna. The benevolent Wihāradewī constantly sent from the well-provided palace the forenoon principal alms to the priesthood ; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest ; and the said thero in propounding the doctrines of the faith, thus addressed her : " It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, " why ? in what does this exalted prosperity consist ? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness." The chief thero, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son 'replied' " Queen, look (for the realization of thy wish) to the suffering sāmānéro." Repairing to the dying priest, she thus implored of him : " Become my son ; it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying sāmānéro). He (at last) consented to become a member of the royal family.

Patthesi sô rajakulâsâ sâ tañ thânañ aññadâhâ alankaritvâ wanditvâ yânamdruyika pakkami.
Tatthê khatô sâmanêrô gacchhamândya dâwiyô tassâ kucchhimiñi nibbatti ; tañ jâniya niwatti sâ.
Râjîno tañ sâsanâñ datvâ, rañgâ sahapunagamâ, varira'cekkhâñ kâretvâ sâmanîrassubbhîpi tî
Tasmiñyeva parivêritvâ santamâdasa mahâddanañ pavattissuñ bhikkhuvâñghassa sabbadâ.
Tassêvañ doka'ô dâsî, maddapûñjya dâwiyâ, "usabhamattâñ madhugañgâñ katvâ, ussisa kîsâyâñ vdmekarîna
passina nîpannâ, sayanî subhî daddasannañ sahasânañ bhikkhûnañ dînnasînañ.
Madhukâ bhujatu kâmdâsî." "Atha Eldrârâjîno yothânâmaggayâthassa sîsacchindâsî dhowanañ.
Tassêva sîsî thâtvedna pâtanchiwa akâmayi." "Anurâthapurassîwa uppala'k'hetatô pana.
Anituppalamâlancha amidd tappilâdhîtuâ : tañ dâwî râjîno dha, Nemittê pucchhî bhâpati,
Tañ sutvâ ohu nîmittâ "dâwiputtô nighadîtya damillî ; katvêkarâjâñ ; sô sâsanâñ jâtyâsati."
"Edisâñ madhugañgâñ yô dassîsi tassa edisîñ sampattîñ dâti râjâtî ;" ghôdâpîsî mahîpati,
Gothasamuddavântê madhupûñjâñ nîkujjîtañ nâwañ dîvedna dchikkhî rañño janapadî narô.
Râjâ dâwîñ takhîñ netvâ, maddâpamhî susûlîhantî yatichchhîtañ tâyamâdhukâ paribhoga makâroyi.

She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sâmanêrô expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sâmanêrô; and for the priesthood sanctified in mind, resident in that parivêro, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First : that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an "usabho" in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly : that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Elâro was washed, standing on the head of that identical individual.

Thirdly : that she might wear unfaded nppala flowers, brought from the nppala marshes of Annrâdhâpura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted : "The queen's son, destroying the damilos, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums :—"Whosoever will discover a honey comb of such a description ; to him will the king give a proportionate reward." A native of that district seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The râjâ conducted the queen thither ; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.

Itari dōhī tassa sampādētun makipati Wēlusumanandamanta yōdhañ tatthanīy'jāyi.
Sōnurādhapurañ gantvā rañño maggalawādhīnō gopakīna a'd mettīn, tassa kicchakañcha sabba'd,
Tassa weisatthatañ hatawa pāṭiwa uppaldnāsiñ Kadambanāsiyādirī thapāpetvā azañkītō,
Assañ nehevā tamōrupiha, gaphitvā uppaldnāsiñ, nīvīlayitvā attānañ assavēgīna pakkami.
Sutvā rājā gahītun tañ mahāyodhamay'jāyi, dutiyasammatañ assañ aruhiha sōnuddhāwī tañ.
Sō gumbānissitō assañ piṭṭiyēva nīsiṭṭiya, entava piṭṭitō tassa ubōayikāsiñ pasārayi.
Assavēgīna guntassa sīsañ chhijjī ; ubhō bhāyi, sīsanekāḍḍaya, sāyañ sō Mahāgāmanupāgami.
Dokaḷē tēcha s'd itvī paribhūñiya yātāruchīn ; rājā yothassa saḍḍrañ kārapāyī yathāruchañ.
S'd dēvi samayī dhanyāñ janayī puttamuttamañ, mahārājakūḷē tasmīn dvanācōcha mahā ahu.
Tassā puññānubhūvīna tadahitva upāgamun, nāndaratanaśampuppa suttandwa tatō tatō, tassēva puññattijīna
Chhādāntakūḷatō hari, hatthickēhāpañ dhāritvā thapetvā idhapakkami.
Taṇ tithhasaravīramhī dīvēd gumbantari thītañ Kaṇḍulōdāna bōḷisika rañño achikkhī tāvādī.
Pētvēdchariyī rājā tamāndapiya pāyaī, Kaṇḍulō itī adyittha dīṭṭhattī Kaṇḍulēna sō

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Wēlusumano. He, repairing to Anutādhapura, formed an intimacy with the groom of the king (Elāro's) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some uppala flowers and a sword on the bank of the Kadambo river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the uppala flowers and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Elāro), hearing of this event, dispatched his warrior (Nandisarathi) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Wēlasūmo) stationed himself in ambuscade in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahagāmo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior preportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the "Chhadauta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The rāja sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named

*Suvvabhaddjandanaṃ puṇḍarīkādāriti rājā nivēṭṭhā rājā tādharapuyi.
 Puttassa ndma karaṇi maggalamhi mahipati dwelassasahassa saññañ bhikkhusaṅghaṃ nissantayī.
 Ewañ chintesi : "yadi mē puttō Lañḍatati khilē rajjāṇ gahetvā ; Sambuddhasannāñ jōtayasati ;"
 "Atthakulla sahasaṇḍa bhikkhavaṃ pavasantucha, sabbe te udhappattāncha chiwaraṃ pārupantucha ;"
 "Paṭhamāṃ dakkhiṇāṃ pādaṃ ummārautō thapantuchā, khucchekkatā guttaṃ dhammakāraṇāṃ uṭharantucha."
 "Gātamānāma thērōcha patigaphātu puttakaṇ ; sōcha varasasikkhāyō dātu." Sabhāṇ tathā ah u.
 Sabhāṇ nēmittāṇ diwāna, tutthachittō mahipati, tatvā saṅghavaṃ pāpāvaṃ, ndmaṇ puttassā ddrayī.
 Mahāgāmi ndya i attāṇ pitūndamāncha attanō ubhō katvāna ikajjhā "Gāmaṇi-Abhayō" iti.
 Mahāgāmi pavasitvā, navamē diwasi tatō, vaggamaṇ diwiyā dāi ; tinnagabhamagānhi sā.
 Kāle jātāṃ sutāṇ rājā Tissunamaṇ aḍḍayī mahatā pārihāriya ubhō vaddhissu dāvakā.
 Sittappawisa maggalakālē dwinnaṃpi sūlarō bhikkhusatthāṇ pūchannaṃ dḍapayitvāna pāyanaṃ.
 Tehi upaḍḍāke bhuttamhi gahetvā thākatthōkaṇāṇ sōvannasarakinnāṇ diwiyā sababhūpati :
 "Sambuddhasannāṇ tvaṃke yaḍi chhādthitha puttakā mājiratu khucchekkhigutāṇ itaṇ vōti : " aḍḍayī*

Kandulo. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch censed them to be brought (to Mahagāmō).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated : " If my son be destined, after extending his rule over the whole of Lankā, to cause the religion of Buddho to shew forth ; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basons, and let them cross the thresh-hold with their right foot foremost. Let the thero Gótamo undertake the office of naming my son, and let him inculcate on him the life of righteousness which leads to salvation." All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the appellations of " Mahagāmō " the seat of his government, and (" Abhayō ") the title of his own father, he called him " Gāmini-abhayō." On the ninth day (from that event), while residing at Mahagāmō, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rāja conferred on him the name of Tisso. Both these children were brought up in great state.

On the day of the festival of piercing the ears of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said : " My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be

Winnāya bhāsi tatthantī ubhō rājakumārakā pāyasaṅkaṇṇa aḥkunḍu tatthachittā mataññiya.
Dasa daddasa wassisa tiṇa wimaṇṣanathikō tatthawa bhikkhu bhijitvā tīsaṇṇa udittā bhōjanaṇ.
Gāyayitvā tadābhakkena thapayitvā tadantilī, tibhāgaṇṇa drayitvāna, idamāha mahipati:
“Kuladevatānaṇṇa nō, tāta, bhikkhūnaṇṇa wimukkhāmayāṇa nareṇṇamāti” chintetvā bhāgaṇṇa bhujatthā manticha.”
“Duet bhātarī sayāṇa nicchakā aḥṇamaṇṇamaduḥkhaḥ bhawissamāti” chintetvā bhāgaṇṇa bhujatthā manticha.”
Amataññiya bhunḍu ti duet bhāgi ubhōpicha. “Nayujhissāma damillēhi” iti bhujatamaṇṇa iti.”
Evaṇ vuttissa Tissō sō pāninaṇṇa khipi bhōjanaṇ. Gāmaṇi bhuttapiddanta khipitvā sayanaṇṇa gatō,
Nānūchitvā khatthapādaṇṇa nipajji sayanaṇṇa sayāṇ. Dvay gantvā tōsayanti, “Gāmayintitadabrawi,
“Pasāritāgaṇṇa, sayanti, kin; asisi sukhaṇ, suta?” “Gaggā pādāhi dimilā: itō guthamaḥ dadihi:”
“Kathaṇ pasāritāgaṇṇaṇṇa nipajjāmiti?” sōsrawi. Suttvāna tassādhippāyāṇa tūphi dā mahipati.
Sō kamindāhiwaddhenta ahu sōlasavassikō puṇṇavā yavavā dhittimā tējō balaparakkamō,
Chalāchuldayaṇṇa gatiyampi pāpinaṇṇa upenti puṇḍina, yathā ruchiṇṇa gatiṇṇa itti mantvā satatammahādarō
bhawayya puṇṇupachayaṇṇaṇṇi buddhimā.

Sujanappasālasaṇṇegatthaya katī Mahāvaṇṇi “Gāmiṇi Kumārāpasuti” ndma bōwisatimā parichchēdē.

digested.” Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: “My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatās of our dynasty. Again vowing ‘we two brothers will ever live in amity without becoming hostile, eat this portion.” Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) “eat this vowing ‘we will never make war with the damilos.” On being called upon to make this vow, Tissō flung the portion from him with his hand. Gāmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess mother following Gāmini, and caressing him, inquired, “My boy, why not stretch thyself on thy bed, and lie down comfortably?” “Confined (replied he) by the damilos beyond the river (Mahāwelliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?” The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahāwanso, entitled “origin of Gāmini” composed equally for the delight and affliction of righteous men.

TEWISATTHO PARICHCHIEDO.

Ballakkhaṇorūpāhi tējo, jawagunihicha aggō ahu māhākūyō sōcha Kapḷulawaraṇo.
Nandimittō, Sūranimilō, Mahāsōno, Gōthhaimbarō, Thēraputtābhayō, Bharasō, Wēlūsumanō tathawecha,
Khanjadewō, Pussadewō, Labhiyawasabbhōpicha; itī dasamahā yōdhā tassādhēwā mahāsōbalā.
Ahu Eldarāḍḍassa Mittōnāma chamāyati. Tassa Kummantagāmanhi, pāchinakhanḍarāḍḍiyā,
Chittapabbatasāmanā, ahu bhājiniyāsutō kōschitawatthugūhō; mdtulassitwa nāwakkō.
Dūramhi parimāpantā daharāntā lūmādrakā abhijhanandiyā kaḍiyā nisadamhi abandhisun.
Nisadān kaḍḍhatō tassa bhūmiyā parisappatō ummādrā tikkhamandī, sa jijjati yatō tatō.
Nandimittoti āyayittha dāsa nāgabālō ahu. Waddho nagara mēgama sō upaṭṭhēdī mdtulā.
Thāpḍissu asakkērān karontī damitī tadd, ūruñ akkamma pāḍīna hatthīna itarantu sō,
Guhetvā sampaddētēvā, bhāhī khipati. Thāmavā dīvā antarakāpenti tīna khittān kalābarān.
Damīlanā khayān dīvā rāṇō drōchayissu; "tañ sayōdhāgagāthepanti," wuttā: kētañ nāsakkhituā.
Chintesi Nandimittō sō "ewampi karatō mama, janakkhayō kīwalamhi; natthi sāsanaḍḍitānā."

CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gāmini) had also ten powerful warriors, viz.: Nandimitto, Sūranimilo, Mahāsōno, Gōthhaimbaro, Thēraputtābhayo, Bharaso, Wēlūsmano, as also Khanjadewo, Pussadewo and Labhiya-wasabbhō.

King Elāro had a minister named Mitto. In his native village Kummantagāmo, situated in a division to the south east, near the Chitto mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his nncle.

At that time, on a damilo being detected in offering any indignity to the dāgobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dēwas rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos; and on being answered, "Seize him with the aid of the warriors;" they were not able to enforce that order. This Nandimitto then thus meditated: "From my present proceedings there is only a diminution of the people. There is

"*Rôhane lhattiyâ santî, pasannâ ratanattayâ ; lathakattudâ râtjavân gankhivâ damile khâlâ,*
"Rajjâk datudâ khattiyânnâ jûtayissâ boddhasânnâ." Iti gantvâ Gâmanissa tañ kumârassa sūwayi.
Mānāy mantayitvâ sô sakādrantassa kārāyî. Sakkatô Nandimittô sô yodhō wassî tadantikâ,
Kākawannōtissarjā wāritūnā damilē saddâ, Mahagangyattitthiṣṣu rakkhān sabbhān kārāyî.
Ahu Dighābhayō nāma raṇṇōnabbhāriyâ sutô, Kachchhakatitthiya gaggāya tīna rakkhamaḍḍayî.
Sâ rakkhāraṇanattāya samantâ yōjananchayî mahākulamā dîlakkā puttā dūḍḍapayî tahiî.
Koffhiwāḍḍajanapadē gāmahāḍḍaḷawitthikē suttaputtô kulapati saṅgho nāmsî issarô.
Tassāpi dātānā pākāsi rājaputtô suttatthikê suttamô Nimilōdama dasahatthi balā sutā,
Tassā akkamasulattâ lhiyāntakkhapi bhātarô rōchayūḥ : tassagamanānā wānāmtā pītā pana.
Kujjāitvâ sikkhādhānā pātthiṣṣa tiyājanānā, gantvâ suriyuggamiyeva rājaputtānā spassî tañ.
Sô tañ wimāṇanattāya dūri kicchā nigōjayi : "Chētiyapabbatā sūnā Dwāramāḍḍalagḍmakkâ,
"Brāhmaṇo Kuṇḍalō nāma vijjātî mē sahāyakkô, samuddapāra bhāḍḍāni tassā vijjānti santikâ ;
"Gantvâ tañ tēna dinnāni bhāḍḍākdni itthāhāra : " Ittiwatvāna bhōjete d lekhañ datvâ wisajjayi.

no revival of the glory of our religion. In Rôhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddho." With this view he repaired to the court of Gâmini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince's) court.

The monarch Kākawannatissa for the purpose of keeping the damiles in check, established guards at all the ferries of the principal river. This king had a son named Dighābhayo by another wife (than Wihārādewi); by him the passage of the Kachchhāka ferry was guarded. In order that he might protect the country within a circumference of two yōjanas, he called out, to attend that duty, a man from each family.

In the village Khandawitthiko, in the Kōtiwāla division, there was an eminent caravan chief named Saṅgho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skillfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yōjanas. (The prince) put his powers to the test, imposed upon him the task of performing distant journeys. "In the village Dwāramandalo, near the Chētiyo mountain (said he) my friend, the brāhman named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

Tatō nawayōjanamhi Anurādhapurā itaṃ pubbācchītiwagaṇṭṭwāna sō taṇbrāhmaṇa maddasa :
"Wāpiyaṃ, tāta, nahatvā itthi :" āha brāhmaṇo, Idhādgata pubbattā nahādvē Tissa-wāpiyaṃ,
Mahābhedhina piyētva ; Thūpārāmaṇa chittiyaṃ, nagarampawisittwāna, passitvā sakulaṃ purāṃ,
Apāyagandhamāddya, nitaraddhadrāt tatō nikkhamuppalakkettamhā gaṇhitvā uppādānicha,
Upāgami brāhmaṇaṃ taṃ. Puṭṭhō tinaṃ sō ; gati sutvā sō brāhmaṇo tassa pubbāgamamiddhagamaṃ,
W'imhito chintayi : " iwaṃ purisājjitvō ayaṃ ; sacchekkhāntiyaṃ Elāro imāṇhatthē karissati."
"Tasmāyaṃ damilā sante wāsītva niva arahati ; rājaputtassa piṭuvō santikā wadamarahati."
Evamāyaṃ likhittwā lekhaṃ tassa samappayi, puṇṇawaddhawaṭṭhāni paṇṇāḍḍi bhūṇiṇi.
Dotvā taṃ bhījyitvācha, piṇṇi sa'asanti' aṇ. Sō waddhamānachebhīdyāṇ gantvā rājasunnantikaṃ ;
Lekhaṇaṃ paṇṇakādricha rājaputtassa appayā, Tuṭṭhō āha "sahasāna pasādītha imanti" sō,
Issaṃ karissu tassagṇē rājaputtassa stevāḍ. Sō taṃ dasasahasāna pasādāpeti ddrakaṇ.
"Tassa kiṇāṃ bikkhpetvā, gangdīyaṇ nahāpiya, puṇṇawaddhayaṇawattayayaṇaṃ, gandhamālancha sundaraṃ,"
Sisaṃ dukūḷāṭṭina wethayitvā ; upānayaṃ. Attanāparikhādrīya bhattāṇ tassa adāpayi.
Attanā dasasahasā agghanaṃ sayanaṇcubhaṇ, sayanattāṇa, adāpeti tassayōdhasa khattiyō.

Reaching this capital Anurādhapura in the forenoon, being a distance of nine yōjanas from the (Kachehāka) ferry, he met that brāhmaṇ. The brāhmaṇ observed : " My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thūpārāma dāgoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that brāhmaṇ. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brāhmaṇ astonished, having listened to his statements, thus thought : " This is a supernaturally gifted man. Most assuredly if Elāro know him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gāmini)." Embodying all this in a letter (the brāhmaṇ) gave it to him ; committing also to his charge some " puṇawaddana " cloths, and many other presents ; and having fed him, dispatched him to his prince (Gāmiui). This (Nimilo) reaching the prince's court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, " Reward him with a thousand pieces." The prince's other courtiers (from jealousy) irritated him (by derision). He (Gāmiui) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers) : " Let them reconduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the ' puṇawaddana ' cloths, in beautiful fragrant flowers, and in a rich silk turban." (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

*Sá sabbañ ñkañ lated neteá máttápituntikañ ; máttuyá dasavahassañ, sayanañ pitunó add-
 Tañyíwa rattin dgantwá, rakkhatháñni adassayi pakáñi. Rájaputto tañ sutwá tuffhamáñ áhu.
 Dated tassa parichekkháñ parivedajjanáñ tathá datted dasavahassáñ píttáñ pituwantháñ.
 Yódhó dasavahassáñi netwádmáá pituntikañ, tesañ datted Kákawassatissaríjampádgámi.
 Nó Gámapítumádrassa támappesi mahipati saikati Síraniimiló só yodhó wasitadantiká.
 Kulumbarikappiláyañ Hunadawríwádgimáñi, Tissassa offhamó puttó áhosi Sonandamákó,
 Sattawassikakádepi tálagachchháñ alunji sói; dasavassikakálamhi táli lunji mahabbhá,
 Kádepi só mahásóyo dasakaththibáló áhu. Rájá tañ tádisañ sutwá, gahetwá pituwanthá,
 Gámanissa humássa addái - pisanathikó téna só ladibhasakkáró yodhó wasi tadantiká.
 Gíriniména janapadé gámi Nichchélawíttikáñi dasakaththibáló ási Mahámdássa attrájó,
 Lakunjakasariwattá áhú Gótakandamáko kárenti, káti parikkáñ. Tassajettáá chhábhádrá,
 Té gantwá másañhettatháñ kothhayítwá máhwanáñ tassa bhágañ thapetwána gantwá tassa níwédayáñ.
 Só gantwá tañ khapanyéwa rukkhá imbarasappití lánjítwána samañ katwá bhumiñ gantwá níwédayá.*

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Súra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kákawanno). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kákawannatisso. This monarch established him in the service of prince Gámini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Róhana), lived one Sóno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young cocoanut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nichchélawíttiko, in the Giri division (of Róhana), one Mahanágo had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gótako, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of mása, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-

Gantwedna khátaró tassa diwed kamantamaññhutañ, tassa kammañ khattayantó, dganjñeu tadantiká.
Tadupattáya só di Gótaimbarandamhá; tathíwa rájā páhisi tampi Gámapisantiá.
Káppabbatadamaná Kattigámanhi issaró Róhanónama gahapati jñtāñ pattañamattāñ.
Samānandamhádrisi Gótakābhayarájñó dārahó; só balli dāi dāndwedāsa wasikkó.
Anñkuntayyi pásdñi uccchādwā chatupanchahī, kīlamānó khipi tadā só kīlāgulaññiwa.
Tassa sōlasawasāsa pītā gadamakdrayī, aññhatīssaggulāwattāñ, sōlasahattā dighakāñ,
Tāddanāñ nālikērdanāñ khandhē dhācchēa tāya só; tē pātayitwā: tīñwa yōdhó só pākató ahu.
Tathíwa rájā páhisi tamhi Gámapisanti kī upatthāró Mahāsumbathārauddāsi pītāpana.
Sō Mahāsumbathārasa dhammāñ sutwā kufumbikó, sotāpattiphalañ pattó wihāri Kātapabbat-
Sōtanajñtasāñwēgō drōchetwēdā rájñó, datwā kufambamaputtāsa pabbajī thīrasantikī.
Bhāwanāñ anuyunñitwā arahattāmapdpugī: puttó tīnasā paññāsi Thīrāputtāñá só tti.
Kappakandaragāmanhi kumārassa sutó ahu Bhārāgōdāma só; kālā dāndwedāsa wasikkó,
Dārahīñi wannāñ gantwā anubandhitwā sasi bahū, pādīna paharitwā dākkhāñ, dhāmiyāñ khipi.
Gāmiññi wannāñ gantwā sōlasawasikkó pana, tathíwa páññi lahuñ migāgōkappasāññarī.

cumstance he acquired the name of Gótaimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóti mountain, at the village Kattigámo, there lived a wealthy landed proprietor, named Róhano. The son of king Gótakābhayo conferred on his (Róhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground: from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gámini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiharo of the Kóti mountain, attained the sanctification of "sotāpatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Thēraputtābhayān."

A certain chief of the village Kappakandaro had a son named Bharano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness: he in the same manner

*Bharaṇo sō mahdyōdha lēniwa pakafō ahū ; tathīwa rājā wāsisi tempi Gānaṇisantiṭṭi.
Girindāni janapadē kufimbisiggaṇagāmaḥi kufimbiswasabhōndma ahōsi tathā sammattē.
Wāḷjanapadē tassa Sumaṇḍo Giribhōjako sahāyassa sūtō jātō paṇṇakdrapurassanā.
Gantwā wāhō sakānā nāmaṇ, ddrakama akdraywā ; taṇ puttak attanā gihī wāsisi Giribhōjako.
Tassilo sindhawō, purisak kinchindrāhītunā add dīreḥṭu Wāḷsumanaṇ ; "ayaṇ ārahakō mama
Anurūpōti ;" "ehintewā pakafhō hasitanā akā. Taṇ gantwā bhōjako "assaṇ drohṭi ;" tamdha sō.
Sō assaṇ drohṭitwā, taṇ sīghaṇ dhāwasi maṇḍalē. Maṇḍalē sakalē assō ekābhaddhō adassi sō.
Nisīdā dhāwatō assa assabhaddhāwa pīthiyān mōchitipi uttarin bandhītipi anādarō.
Taṇ dīwā paridā anādh ukkuṭṭhīn sampawattayī, Datwā daza sahasanā tassa sō Giribhōjako.
Rājānuchchawikōyanti hattho raṇhō addā taṇ, rājā taṇ Wēlusumanān attanoytwa santikē karetwā
tassa sakādrān wāsisi bahumānayanā.
Nakulanaṇṇaraṇ Kappikāyagāmi Mahindasālonikē Abhayasattimō puttō dīwō namāsi thāmanā.
Isakāpaṇa khaṇjantā Khanjodhōtī taṇ widu, migawān gāmanāsīhi sahaṇantwāna sō tadd,*

expeditiously brought down the gókannaka elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gāmini.

In the district called Giri, in the village Kutimbiringano, there lived a wealthy chief named Wasabho. He had (two) attached friends, a native of the Wēlu division, and one Sūmano of (Mahāgāmo) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wēlusūmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the "sindhawo" breed, which no man could mount. This (animal) on seeing Wēlusūmano, thinking, "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said Wēlusūmano in his personal service, conferring on him many honors and other favors.

In the Mahlodadōniko division, in the village Kannikāya, near the city Nakula, the youngest son of one Abhayo, named Dōwo, was endowed with great bodily strength. Being (khaṇjanta) deformed in his foot, he became known by the name of Khanjadēwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would

*Mahisi anuāandhited, mahantē upphituttitē ; hatthiṇa pādigaṇhited bhametud sīsamattbhāḷi,
 Asunha bhūmīn chuppetted tīsaṇ atthini mānawō : taṇ pavattit sunitudēva Khanjadēwaṇ mahipati,
 vāsīsi dharajetud Gāmanissīwa santikk.
 Chittalapabbatdānnt gāmi Gawajandamāhi Uppalasa rutō dsi Pussadēwōll n dnakō.
 Gantudasa kumārēhi wihārā sō kumārāḷō bodhiyaṇ pūjitaṇ saṅkhaṇ dāyadhami thāmad.
 Anapitassaddōwa saddō tassa mahā akā ; ummattāwīya dūā tē bhitt sabbēpi ddrakd ;
 Tīna sō dsi Ummādapussadēwōtī pākātō : dhanusippaṇ ekkēsi tassa wāḷadgatd pītā.
 Saddāwiddhi, wījjūwiddhi, wālawiddhiha sō ahu, wālukāpugga sakata buddhāṇ chammaṇ sataṇ tathā.
 Anānōdambaramayaṇ atthasōlāsa āngulāṇ, tathā ayō lōhamayaṇ paddhāṇ dwechaturaggulāṇ ;
 Nibbēdihayati kaṇṭhina kaṇṭhō tēna wīsaṇjittō, thale atthasahaṇ yditi jalitū wāḷaṇ pana.
 Taṇ sunitw mahārājā pavattit pītusaṇtikk ; tamajidnāpayitwāna Gāmanimhi aūdāyī.
 Tuldikārapabbatdānnti wihāri Wāpīgāmāhi Mattakutumbikō puttō ahu Wāsabbandmakō.
 Taṇ sujātasarittā Labhiyawaṇaṇ wīlū ; sō wīsamassuddhāṇmhi mahākāya bālō ahu.*

also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadēwo, and established him in the service of Gāmini.

Near the wihāro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadēwo. This valiant youth repairing to that wihāro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummāda) stupefaction. From this exploit, he acquired the name of Ummāda-pussadēwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object) ; a "lightning archer," (who shot as quick as lightning) ; a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick ; through an Asōko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabbos, and through water one usabbo. The maharāja hearing of this dexterity, sending for him from his father's house, established him in the service of Gāmini.

Near the Tūlādhārō wihāro, in the village Wapigāmo, lived one Wasabbo the son of Mattakutumbikō. As he was endowed with great personal beauty, he acquired the appellation Labhiya Wasabbo. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

*Adḍa sō katipayē purisīyēwa arabhī khetatthikō, mahāvedhīn karontō taṇ mahābalo,
 Dasakī dū dāsaḥi purisīhī wahiṭṭhī narihīpi, wahanṭō paṇṭupipḍī sō lahaṇ vepīnamāpayi.
 Tēna sō pḍaḥō dāi, Tampi dāḍya bhūmipō dāved taṇ tassasakkāraṇ Gāmaṇissa aḍḍai taṇ.
 "Wasabhaṇḍakāñvedhī" taṇ khettaṇ pḍaṇaṇ ahu : tvaṇ Labhiyawaṣabho vasi Gāmanisantiḷi.
 Mahāyodhānametesaṇ dasananampi mahipati puttassa sakkaḍḍamaṇ sakkaḍḍaṇ kḍrayi tadd.
 Aṇantevē yōdhī tī dasūpicha dāṇampati," yōdhī dasadasiḷikō, eṇatthī" uddhavi.
 Tī tathēvāṇayū yōdhī : punarā mahipati tassa yōdhasatassūpi tathēwa pariyeṭṭuṇ.
 Tathā tī pāṇayū yōdhī : tassupāka mahipati puna yōdhasakassasa tathēwa pariyeṭṭuṇ.
 Tathā tī pāṇayū yōdhī : sabōṭṭampinḍitḍu tī chāḍasa sahasāni yōdhā sata aṭhōḍasa.
 Sabhī tī laḍḍasakkāraḍ bhūmipāḷṇa sabbāḍḍ Gāmaṇirāḍputtēna taṇ vasiṇu pariwāriya.
 Iṭi sucharitajātamaḍbhūtaṇ sūniyā narō matimā sukhatatthikō akusalopapathatō parammuḍhō
 kusaloḍpathābhīramiṇa sabbāḍḍi.*

Sujanappasādasāñveigatthāya kaṭi Mahāwansō "Yōdhalāḷhō" ndma tēvāntimo parichchhēdō.

assembling a few laborers, undertook the formation of the tank (near the Tulādhāro wihāro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gāmini. The field (irrigated by this tank) became celebrated under the name of "Odakawāro of Wasabho." Thus Labhiya Wasabho was established in the service of Gāmini.

At that period the sovereign (Kakawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Mahāwanso, entitled, the "embodying of the warriors," composed equally for the delight and affliction of righteous men.

CHATUWISATIMO PARICHCHHEDO.

*Naṭṭassa dhānawammasa kuselakūṭapadaṇo so Gāmaṇi rājasatō Mahāgāmi vasi taḍḍ; Rājā rājasatā Tissaḍḍa Dighandipimi udayā, draḷḷhikū janaṇadā sampānabalaḍḍaṇaṇa, Kumāro Gāmaṇi kīḷḷa sampasāto bhāḷa saḷaṇa, "gūṇjissāḍḍa dāṇḍikūti;" pitaraṇo kaṭṭapayi. Rājā taṇa anurakkhaṇto; "oraṅgaṇṇa alaṇṇa tti," udayā ydwa tatiyaṇṇa so tathāwa kaṭṭapayi. "Pitā mē purisā ṇāṇṇo nēwa wakkatā tīṇḍaṇa pilaṇḍakūti;" pīṇṇi itṭhāḷḷāḍḍaṇṇa so. Rājā tissa tissa kujjhitā; "karōṭṭa khaṇṇāṇṇiḷḷāṇṇi; tayaṇa bāṇḍāṇḍiyasā, māṇṇatā draḷḷhikūyhi," so. Paḷayitvāna Mālayaṇa kujjhitāḍḍa pituṇo aḷḷa Duṭṭhaṭṭāḍḍāyeva pitaraṇa aḷḷa taṇa Duṭṭhaḍḍaṇṇi Rājāḍḍa draḷḷhikūḷḷa Mahānūggaḷḷakūtiyaṇṇa, saṅkaṇa ṇaṇṇipiyāṇṇi bhāṇṇati.
 Daddasāṇṇi saḷasāṇṇi bhikkhū Chittalaṇṇapabbatā; taṇṇa taḍḍa daddasāva saḷasāṇṇi saṇḍaṇṇuṇṇa. Katvāna Chetiyaṇṇaṇṇa rājā saṅghassa saṇṇukḷḷa; saḷḷe yodhā saṇḍetvāḍḍa kīḷḷi saṇṇaṇṇa taḍḍa.
 "Puttaṇṇa kaḷaḷaḷāḷḷāṇṇa nagarechchissama so; tti alaṇṇa saṇṇaṇṇa saḷḷe; yuddhāṇṇa tīṇaṇḍaṇṇuṇṇa. Chātusāṇṇi wīḷḷāṇṇi so kīḷḷapitvā mahapāti; taṭṭaḷḷāḷḷa vaṇṇaṇṇi taṭṭaṇṇa mē taṇṇa taḷḷa taḷḷa.*

СЛАВ. XXIV.

This prince Gámini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahagámo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Dighawápi, for the protection of his dominions (against the invasions of the damilos).

After a certain period had elapsed, prince Gāmini, having held a review of his army, proposed to his royal father, "Let me wage war with the damilos." The king only looking to his (son's) personal safety, interdicted (the enterprise); replying, "Within this bank of the river is sufficient." He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, with this message: "It being said my father is not a man, let him therefore decorate himself with an ornament of this description." The monarch enraged with him, thus spoke (to his courtiers): "Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means." He (the prince) indignant with his parent, retiring (from his court) fled to (Kótta in) the Malayá district. From this circumstance of his having become ("dutta") inimical to his father, he acquired from that day the appellation, "Dutthagāmini."

Thereafter the king commenced the construction of the Mahanuggalo chétiyo. The ruler assembled the priesthood twelve thousand priests from the Chittalo mountain; and from other places twelve thousand assembled there. When the great Chétiyo wiháro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: "We will not repair to the scene of conflict between thy sons." From this circumstance they (the princes) did not engage in that war.

The monarch (Kákawannatisso) having caused sixty four wiháros to be constructed, and survived as many years, then demised. The queen placing the corpse of the king

Raño sarirañ gāhetwā jantayāninañ rājini, netwā Tissamahārāmañ tañ sañghassa nivālayi.
Sutwā Tissakumāro nañ gantwā Dighawepitto, sarirakicchenañ kāritwā sakkaçchevañ pītuno sayan.
Māraṇaṇ Kappulañ katthiñ ādiyittwā mahābalañ, bhātukhayañ Dighawepiñ ugamsi lahañ tato.
Taṇ pawattikā nivāditvā Dutthagāmaṇi santikañ, lehañ katwā winjjiṇaṇ sabhā machchā samgatā.
Sā Guttahāṇaṇ āgantwā, tatthachārē winjjiya, Mahāgāmanapāgantwā sayanñ rajjibhikkhayañ.
Mātntthañ Kappulathancha bhātulahañ winjjiya; aladikkhayañ fatiyañ yuddhaya tam nāgami.
Ahā dwinnañ mahāyuddhañ Chulanganipapittiyañ; tattha nekassasuddhi patissañ rājino nara.
Rājaka Tissamachchēka, walaḍaḍa Dighathūlikā, tayōyīwa pādyiṇaṇ kumāra annabuddhi tē.
Udhinnamantari bhikkhū mādyaṇa mahidharañ, tañ diwā "bhāḷāhañ sañghassa lammañ," ēti nivattī sō.
Kappakandarañ dīdyā Jwamādititthumāgātō rāja Tissamachchēvañ tañ; "chhātajjhattā mayhañ" iti
Swaraṇṇasarakā khittābhāṇaṇ nīhari tassa; sō sañghassadātū dāhanjanta; kāretwa chulabhāgikañ;
"Ghoṭhī kāmācchēkaḍa." Tisso kāmācchēsayi. Sayittwā dikkhāṭṭina rāṇa sikkhāya dāyaka,
Thērō Piyaṅgudipattā; thērāñ tattha nigāsi tissañ Kutumbikavatañ; sō tattha nabhasāgamā.

on a low hearth, and removing it to the Tissamahā vihāro, introduced herself to the priesthood. Priocce Tisso hearing of this event, hastening thither from Digbawāpi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful priocce, dreading the attack of his brother, quickly departed thence (from Tissawihāro) to Dighawāpi.

In order that this event might be made known at the court of Dutthagāmini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahālo, and having dispatched emissaries thither, repairing thence himself to Mahagāmo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kaodulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chulanganipittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Dighathūlikā all three fled; and the priocce pursued them. The priests raised up a montain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jiwamāli ferry of the Kappakandora river, addressing himself to his minister Tisso, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tisso accordingly set forth the call. The théro (Gótamo) resident in the isle of Piyaṅgo, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a théro named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither

Tasso Tissōkard pattān dāya, dāi rājina saṅghassa bhāgaṃ samadhāgaṃ rājā pattā khipāpayi.
Samadhāgaṃ khipi Tissōcha; samadhāgaṃ walaṃpicha na icchhati tassā bhāgaṃ, Tissō pattamhi pakāhipi
Bhāṭṭassa puṇṇapattān taṃ addhāssa bhūpati; addhā Gōtamatherassa sō gantvā nabhasā lakūṃ.
Bhikkhūnaṃ bhujjandānaṃ dātṭvā ālopaṇḍhagāraṃ pañchavātānaṃ sō thērō laddhā itthu tadantikā;
Bhāgākkhipattāṃ pūretvā dāḍḍa khipi rājino gataṃ diwā, gahetvā taṃ Tissō bhāṭṭi bhūpati
Bhujjiteḍḍa soyaṇāḍḍi, walaṃanā abhāṇi; saṇḍhaṃ chum'atāṃ l'atvā, rājā pattāṃ wissajjeyi.
Gantvāna sō Mahāgāmaṃ samādāya balaṃ; puna saṃṭṭhāsaṇṇaṃ yuddhāya gantvā yujjhi sabhātarā
Rājā walaṃamāruhiḥ; Tissō Kaṇḍakakathinaṃ dāḍḍi bhātarā samāgājūṃ yujjhamānāṃ rapā tadd.
Rājā kariṃ katvāntō walaṃamāruḍḍaṇā aḍḍa; tathāpi chhiddaṇā nōdisvā laṅghāpētūṃ matā aḍḍa.
W'alaṃāyalaṇā ghāpetvā khatthinaṃ bhāṭṭi āpāri, tōmāraṃ khipi cchammanā yathāṭṭiriyanti piṭṭhiyaṃ
Anikā dāi sahasāni kumārassa nārā tahiṃ, patikeṃ yujjhi ujjhantā bhijjinchiva mahaṭṭhalaṃ.
Arāhakaṃsa wikkulāṃ khatthimāṇāḍḍaḥ hayūṃ itti kundaḥ kārā taṃ chāḍḍentō rukkhamaḥkumāpāgami.
Kumārā dūhi rukkhāṇā; khatthi sāmāpāgami tamāruḥka pādyaṇṇāṃ kumārāṇāṃmāḍḍuḍḍi sō.

through the air. Tisso (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théro; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théro; who departing through the air, gave it to Gótamo théro. The said théro having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rāja gathering his royal insignia into a bundle, together with the dish, lunched them into the air, (and they found their way to Gótamo).

Proceeding thence to Mahagāmo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandelo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare), rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the

Pavinitvā wihāraṇ, sō mahāthīraṅgharaṇ gatō nipajjī heṭṭhā manchara kumārō bhātunō bhayā.
Faḍḍayī mahāthēro chivaraṇ taṭṭha manca' i. Rājā anūpadaṇ gantvā "kahiṇ Tissoti," pucchekkhatha.
"Manchē natthi, mahārāja;" iti thēro awācha taṇ: "heṭṭhā manchari" jānitvā, tato nekkhamma bhūpati.
Samantatō wihāraṇa vakkhaṇ kārāyī. Tampana mancharakaṇhi nipajjītvā, datvā upari chivaraṇ,
Manchapāḍesu gaṇhitvā chaṭṭhro daharū yaṭi matabhikkhūniyadmaṇa kumārāṇ bhāhi nīkarāṇ.
Niyamanantu taṇ yaṭvā idamāha mahapati; "Tissa, twaṇ kuladivēnaṇ sīsī hutvāna nīyasi?"
"Balakkādrina gahanaṇ kuladivēhi natthi mī: guṇāni twaṇ kuladivēnaṇ varteyyāsi kadācchipi."
Tatōyīva Mahāgāmaṇ agamāsi mahapati: andāpīcha taṭṭhwa mātaraṇ mātugāraṇ.
Wassasi aṭṭhasaṭṭhiṇ sō aṭṭhā dhammaṭṭhamānasā aṭṭhasaṭṭhi wihāraṇa kārāpisi mahapati.
Nikkhāmitō sō bhikkhūhi Tissō rājasūtō pana, Dighavēpiṇ tatōyīva agamāsi aṇṇatarō;
Kumārō gōḍhagattasso Tissathirassa dha sō; "sāpārādhō ahaṇ, bhantē, khamāpessāmi bhātaraṇ."
Weyyavachchakāraṇ Tissāṇ pañcharatnāniha bhikkhūnamāddiyitvā sō thēro rājamupāgāmi.
Rājoputtāṇ thapetvāna, thēro sōpānamatthakē saraṅghō pāwetī sabbē nīcāddiya bhūmipō.

tree; and the elephant joined his (destined) master (Gāmini), who mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) wihāro, entered the apartment of the chief thēro there, and laid himself down under his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tisso?" The thēro replied to him, "Rāja, he is not on the bed." The monarch knowing from this reply that he was under the bed, at once left the premises, and planted guards round the wihāro. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him: "Tisso, dost thou think it right to ride mounted on the heads of our tutelary gods? It is not my intention to take from our tutelary saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that very spot the monarch repaired to Mahāgāmo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddha, who lived (altogether) sixty eight years, built in the Rōhana division (alone) sixty eight wihāros.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Dighawāpi, in the guise of a common person; and to the thēro Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the "godbō," he thus addressed himself: "Lord! I am a guilty, fallen man; obtain for me my brother's forgiveness." This thēro, taking with him Tisso in the character of a junior sāmanēro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the thēro entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The thēro

*Upānagi yāguddini thērō pattanā pūhisi nō, "kinti P' wuttīrāwē, "Tissañ dāyā āgatā;" itī.
 "Kuhā choritī P' wuttīwa; thitaffhānā nīwīyā. Wīhārādīwī gantwāna chāddiyattādi puttakañ.
 Rōjāha thīrañ; "Nāto wō dāsabbhāwō idāni nō? Sāmanirah pīṣṭha tumhīwa sattawassikañ,
 Janakkhayañ, windīwa kāhā nāhweyya nō?" rājā "sañghassa dūt." Sō "sañghō dāḍḍaṇ karisati."
 "Hesatāgalakichehañ wō ydgdiñ ganhathādi." Sō dāwē tañ bhikkhūsañgarā, pakāsitwāna bhāḍarañ,
 Tatthīwa saṅghamañjhamhi nīsinno bhāḍarāsa, bhūñjitwē thātīyīwa; bhikkhūsañghañ wisajjāyi.
 Sassakamāndi kērituñ Tissañ tatthīwa pākini. Sayampi bhīrinchāretwā sassakamāni kārayi.
 Iti wiramanikawēkappachitāñ samayanti bahūñ api sappurisañ itī chintiya; kōḍi narō matimā nāhweyya
 parisa sumanāmanādi*

Sujanappasādanāwīgathāya katī Mahāwanso "Ducēbhātikayuddhañ" ndma chatuwissatimō paricchēhīdo.

covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tisso." The instant (the king) had said, "Where is that traitor?" (the théro) mentioned the place. The queen Wihārādewī rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théro): "Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sāmānēro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood." (The théro pleading guilty thereto, rejoined), "The priesthood will perform penance." "The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments," (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Dighawāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, "the war between the two brothers," composed equally for the delight and affliction of righteous men.

Dwedram phaktsuñ damilā rājā yōdhi wisajjaya, Kaṇḍulō, Nandimittōka, Suranimittōka, dakkhinō, Mahāsōnōka Gōtōka, Thēraputtōka ti tayō, dwēdrisū tisa kammāni itarissu taddkaruñ.
Nagarañ tañ tiparillhañ uckhañ pākārag'purañ ayōkammakatañ dwēdrañ ariki duppadhañ siyañ.
Jānuhi thated, dādhuki bhinittēdwa siddiyudhā itthakācchēwa, hatthi sō ayōdewaramupagami.
Gōpuraṭṭhātu damilā khirīnu wiwidhāyudhi, pakkañ ayōgulanchēwa kaṭṭhitañchi siltisilt.
Piṭṭhiñ khittē siltanhi dukkuyāntitha Kaṇḍulō wēdanatthōdakañ thānañ gantēwa tattha āgahi.
"Na idañ surāpānañ tē, ayōdewaravighawanañ gacchhañ, dwēdrañ, wighāṭṭhi;" icchēdha Gōtāimbaro.
Sō mēnañ janayitēdwa, kōnchañ katwā gajuttamo udakā utthahitēdwa, thālē atthēsi dappawē.
Hatthiwējōtha yōjittē siltan āwadhañ aḍ rājā, aruwa hatthinnañ. kumhi puziya pāyind.
"Lāṇkāṭṭpānhi sakalē rajjantē, tatōta, Kaṇḍula, dammitti;" tañ tōsayitwā bhojjetwē warakkhōjanañ.
Itthayitwē sātakina kōrayitwē sumammāñ, satlaguṇāmahānācchammañ bandhetwē chammapiṭṭhiyañ.
Tasō'ari itthachammañ ddpetwē tañ wisajjaya, asanēriya gajjantō sō gantwē padāwēsaṇañ.
Padarañ wijjhi dādhhi, ummārañ padasa hani, satwēdrabāhantañ dwēdrabāhūniyañ saraṇaṇ pati,
Gōpuri dabbāsanābhārañ patantañ hatthipitthiyañ, bādhhi paharitēdwa Nandimitto paratfaya.

then closed that gate; and the king sent the elephant Kandulo, and the warriors Nandimitto and Suranimilo to the southern gate. The warriors Mahāsōno, Gōto, and Thēraputto, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements, and an iron gate impenetrable by human efforts. The task-elephant placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damilos who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonized Kandulo rushing to water submerged himself therein. Gōtāimbaro thus addressed him: "This is no assuaging lotion for thee: returning to the demolition of the iron portal batter down that gate." This monarch of elephants recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king appointing elephant medical practitioners for that purpose, caused remedies to be applied to the (wounds occasioned by the) molten lead; and mounting on his back and patting him on his head, said, "My favorite Kandulo, I confer on thee the sovereignty over the whole of Lankā." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and rushing into the sphere of peril, with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell together with its arch and superstructure, with a tremendous crash. Nandimitto opposing his shoulder to the mass of superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, for the first time forgave him for the mortification of having thrown him by his tusks.

Divedna tattha l'riyāh, Kaṇḍulō tuthamānasō dādhāpānamirantaṃ cchāḍḍhēsi paṭhamakaṃ taṃ. Attaṇō piṭṭhāṭṭhāyā yavāṇatthāyā Kaṇḍulō niwattitvāna ōlō i yōdhaṃ tattha gajuttama.
"Hattikā l'atamaggina nappawekkhāmakāh;" iti Nandimittō wicchiṇitvā pākāraṃ haṇi bāṇand.
Sō ajjhārasa hantthuchēdā pati atthasubbhākira, ōlō i Sūranimilāṃ anicchehāṃ sōpi tāṇpathāṃ.
Laṅkayāṭṭvāna pākāraṃ nagarābhāntari pati; bhinditvā dvaramāṭṭvāna Gōṭō Sōnōccha pāweisi.
Hattikā gahetvā rathachakkāṃ, Mitto sakatapanjaraṃ, ndākeratarnā Gkōḥhō, Nimmalō khaggamuttamaṃ,
Tāḍarnkhaṇā Mahāsiṇō, Thiraputto mahagadaṇ; wissā, wissā wikkatā damilē tattha chunnayūh.
Wijitanagaraṃ bhinditvā, chatumāsina l'hattiyo tato Girilakāṃ gantvā, Giriyaṃ damilāṃ haṇi.
Gantvā Mohlanagaraṃ timahāparikhantatō kadambanppawallikā samantā pariwdrītāṃ,
Ekadwārāṃ āyapavēṇā chatumāsī wasāṇ takhā, ganhi Mahelardjānaṃ mantayuddhina bhūmipō.
Tatō Anurādhapuraṃ āgacchehantō mahāpati, khandhāwārāṃ nīwēsi paritō Kāyapabbatāṃ.
Māamhi jethamaṃ amhi talāṇā tattha kārayi, jalaṇ kili takhāḍḍnō Pōsina nagaraṃkayō.
Tāṃ yudhāyāgātāṇ sutvā rājānaṃ Dutthagāmiṇi amachēkē sannipdetvā Elārō ūha bhūmipō.
"Sō rājāccha sayyā yōdhō; yōdhācchama bhāḍūkira; amachēdā, kinna kāḍḍhāṃ, kinti māṇanti nō?" Imi.
Dighajantupphāḍḍitvā yōdhā Elārdjino; "suwē yndithāṃ kariadma;" iti tē nicchehayaṇ karuṃ.

This lord of elephants Kandalo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior. Naadimitto resolving within himself, "Let me not enter by the passage opened by the elephant;" charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight "asabhos." It fell, and he looked towards Sūranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gōto and Sōno, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Gōto a palm-tree, Nimilo an enormous sword, Mahasōno a cocoanut tree, and Thérapputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Girilako, slew Giriyo the damilo. Marching on the town of Mahélo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rāja of Mahélo by diplomatic stratagem.

The sovereign then preparing to assail Anurādhapura, threw up a fortification at the foot of the Kāsa mountain, in the month "jethamāuio;" and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Pōso.

The reigning monarch Elāro, hearing of the approach of the rāja Dutthagāmini with hostile intent, assembled his ministers, and thus addressed these personages: "This rāja is himself a hero: he has also many valiant warriors (in his army): coansellers, what should be done: what do ye advise?" These warriors of kiag Elāro, commencing with Dighajantu, came to this resolution: "Tomorrow we will attack him."

Dutthagāmañi rājāpi mantetvā mātuyasa; tassamatina, kārisi dwattinaśaśaḥkoffhakā.
Rājā chhattaḥhari tattha thapisi, rājārūpañi; abbhantari koffhakitu sayāñ aññasi bhūpati.
Eldarāja sannaddhō Mahāpabbataṭṭhinañ druṣiṇa agamā tattha sayōggabalawdhānō,
Sangamā wattamānamhi Dighajantu mahābala dāyā khaddga phalaṇaṇa yujjhamānō bhaydanō,
Haṭṭhi aññarasugantvā nabhantañ rājārūpaṇaṇ chhinditvā oṣṇa; bhindī pathamañ balakoffhakañ.
Ewañ sasiṇi bhinditva balakoffhi mahabbālā phitañ Ūdamañrājina balakoffhamupagāmi.
Yōdhā sū Sūranimilō gacchekantañ rājīnūpari sūvetvā attanō nāmañ tamakkōsi mahabbālō.
Itarō "tañ soddhimañti" kuddhō dādanuggāmi; itarō ātarandasa phalaṇaṇa upandāyā.
"Chhindāmi tañ uphalaṇaṇ;" itī chintiyā sōpana phalaṇaṇa pahari khaggēna; tañ munchi itarōpana,
Kappento muttaphalaṇaṇ Dighajantu tañhi pati; uṭṭhāya Sūranimilō patitañ sattiyaṇ hani.
Sakkhañ dhami Phussadēwo; sīnā bhijjittika dāmi; Eldrō niwattittā; ghattvāñ damitvāhu.
Tattha vāyājalañ dāi hatṭhañ lōhitvūlañ; tasmā Kulattakawāpiti nāmañ wissutvā hu.
Charāpetvā tañhi bhāri Duttthagāmañi bhūpati "Na kassāsu Eldrañ mahā munchiya parō itī;"
Sannaddhō sayamāruyika sannaddhañ Kapḍulañ karīñ, Eldrañ anubandhanto dikkhinadwārandāmi.
Purī dakkhinadwārandamhi ubbō yujjhiṇu bhūmiṇ; tōmarañ khīpi Eldrō; Ūdamañ tañ awanchayī.

The rāja Duttthagāmini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him; while the monarch himself remained in an inner fortification.

King Elāro accoutred for battle and supported by his military array, mounted on his state elephant Mahapahhato, advanced on him. At the commencement of the onset, the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the rāja himself.

The powerful warrior Sūranimilo, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, "Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, "I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it; and Sūranimilo springing up, slew the prostrate (enemy) with his sword. Phussadēwo sounded his chank, and the army of damilos gave way: Elāro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain; and from that circumstance the tank has been celebrated by the name of "Kulattha."

The monarch Duttthagāmini then making this proclamation by beat of drums, "No other person but myself shall assail Elāro;" accoutred for combat, mounted on his well-appointed state elephant Kandilo, in his pursuit of Elāro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

Wijjāpāṭiścha dantthi tañ hatthiñ sahaṭṭhiñ; tōmarāñ khipi Eldrañ; saṭṭatti tattha sō pati. Tattha wijjāsangamō sayōggabalaṭṭhānō Lankāñ śḍapattāñ sō katveta pāwisi purāñ. Puramhi bhērincharāpētō samentā yōjanī janī, sannipāṭiya kārasi pūjāñ Eldrañgijāñ, Tañ dīha patitāṭṭhāñ kūtāgārīna jhāpayi, cchitṭiyañ tattha kārasi pariharamadāṭiścha. Ajjāpi Lankāpātīnō tañ patissa sāmipagā, tintwa parihārēna navaḍḍapenti tūriyāñ. Ewañ dwattissā damilarāḍḍānō Duttāgāmañi gaṇhitvā ekachchattēna Lankādrajjamakkāsi sō. Thinnamhi Wijjānagari yōdhō sō Dighajantukō Eldrañna niwēdetvā bhāgintiyassa yōdhatāñ, Tassa Bhallukandassa bhāgintiyassa attanō piyayidhāgamatthāya; tassa sutvāna Bhalluko, Eldrañ daddhadiwasañ sattamēdiwasañ idha purizvāñ sahasāhi saṭṭhiyasaṭṭha otari. Otīyō sō sūritvāpi patitāñ tassa rāḍḍiñ “yujjhiṭṭamiti,” lajjīya Mahātittā iddhāgamā, Khanhādwarañ niwēssi gāmi Kōlambakālaḍi. Rājā tassaḍḍamāñ sutvā, yujjhiya obhinekkhami, Yuddhasannāha sannaddhō hatthindruyika Kappūlañ, hatthasarakayōḍḍhi pattihiścha anūnakkō. Ummādapussadēwo sō dīpi aggadhanuggahō dānēthā yuddhasannaddhō, itṭayōḍḍēcha anuwaḍḍu,

Elāro hurled his spear: Gāmini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Elāro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lankā under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yōjana, he held a festival in honour of king Elāro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawattī). Even unto this day, the monarchs who have succeeded to the kingdom of Lankā, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Duttāgāmini having made prisoners thirty two damilo chieftains, ruled over Lankā sole sovereign.

On being defeated at Wijito, the warrior Dighajantu reminding Elāro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Elāro's crimination, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war;" advanced from Mahātittā hither (to Anurādhapūrā), and fortified himself at the village Kōlombahhalako.

On receiving intimation of his landing, the rāja, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummādapussadēwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honours continued to be paid to the tomb of Elāro, up to the period of the British occupation of the Kandyan territory.

Rañño dassisi. Tañ dīwā rājā nañ pucchhī "kiñ ?" itī, "Rājāsagga katō mēti" sōahōcha. Mahipati "Kō tē dīstī ?" wāttōcha, dha "kaṇḍalagghaṇṇaṇā." Adassā dāsasāṇḍya, kiñi tañ hāri, āhātika, "Iti wāttō mahārājā, katanhū, edamāhaṇḍa; "kaṇḍaouchchhawikō tuyihañ sakkarō hessati mayd." Gāttetvā damilā sabbē rājā laddhājayō tatō pāsādalamaḍḍuyiha, sikkāsa gatō takhī, Natakāmaṇḍa majjhānhi, Phussadīwassa tañ varañ dāpetvā dāpetvā, puṇḍīna vujjantālāñ, Kāhapañhi khaṇḍantañ asittō uparūpari chhāddāpetvāṇa, dāpisi Phussadīwassa tañ khaṇḍi. Narindapāsādalāl, narindūtha alaḷkatā, sugandha dipujjalitī, nāṇḍagandhasamāyutī, Nāḍḍakajāyagīna oechhārcihī, wiḷḷhūitī, anagghattharandīnnā mādakā sayanē sabbhī, Sayitō sīratampattīñ mahatīñ epīyē kkhīya, katañ akkhāhīni ghātāñ saraṇitī; na sukhaṇ lōbbhī, Piṇḍugadīpi arahantō natvā tañ tassa takkitañ, pākḍurā attharahantō tamassāsītumissarañ, Agamma tī majjhayāmi rājadevāramhī ātaruñ, nīwēti wehāgammañ pādāla talavāruhuñ. Wāntitvā tē mahārājā nīstiddīya dānā, katvā wiwiddhasakkārañ, pucchhī dātakaḍḍaṇṇa.

ted; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this?" He replied to the monarch, "It is a punishment inflicted by myself, for an offence committed against majesty." On inquiring, "What is the offence committed by thee?" he replied, "Grazing the ear-ornament," "My own brother! (exclaimed the king) what hast thou been doing; converting that into an offence which is the reverse of one!" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded; "A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."

After having subdued all the damilos, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne, in the midst of his officers of state; and while surrounded by the charms of music and revelry, caused Phussadēwō's javelin to be brought, and to be deposited formally on the royal throne by this assembly; and heaping (gold) over and over again above this javelin, and thereby concealing it with pahapannas, at once made a present thereof to Phussadēwō.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the dēwō Sakko); this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned; and peace of mind was denied to him.

The sanctified priests resident at Piṇḍugadīpo, being aware of this visitation of affliction, deputed eight "arahat" priests to administer spiritual comfort to the monarch. These personages arriving in the night, descended at the palace gate; and with the view of manifesting that they had journeyed through the air, they rose (through the air) to the upstairs state apartment. The mahārāja bowing down to them, and shewing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them

"Piyyagudipi saṅghina pteid, manujiddhīpa; tammasā sayituaṃ amhē" iti. Rājā punāka tē,
 "Kathāṇṇu, bhantī, assaso mama hesati; yēva mi akkhōhīni mahasēna ghaṭa kārāpito?" iti.
 "Sāggamaggantarāyōka natthi tē tēva / ammuṇḍa; diyaḍḍhamanujācchittha ghāṭitā, manujiddhīpa;"
 "Saraṇṇaṃ jhātī ilō, pañcasālepicchāparō, micchakkāditthīka, dassid, sēdā parussamānatā."
 "Jālayissāmi chē" teated "bahudhā Buddhasānaṃ; manōpillāhaṃ tasmā tvaṃ viṇḍaya, narissara."
 Iti vutto mahārājā tiki assasamagatō, wanditvā tē viṇḍajitvā sayitō, puna chintayī.
 "Pīṇā saṅghina dhārāṃ mahhujjetha kaddācchīpi," iti mādāpitā hārī sapinsīsu daharecha nō.
 "Adatvā bhikkhusāṅghassa bhuttaṃ etthīnu no?" iti. Adāsa pātardāmaḥi ilāmarichāvadādhīn,
 Saṅghassa atthapetvāna paribhuttaṃ satīkīvud. "taṭṭhaṃ dayyā' ammaṃ mi kattābhāntika," chintayī.
 Etthi tē nika kūtī idha manujagatē ghāṭitē chintayitvā, kāmānaṃ hētu etaṃ manasīka kayirā iddha
 dānawantaṃ nābhīnaṃ ghātanaṃ taṃ manasīka kayirā nicchataṃ iddha iddhaṃ, tvaṃ dukkhā pamok-
 khāṃ, ubhagatimathāva pāpūnyyachirindī.

to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at Piyangadipo, to administer spiritual comfort unto thee." Thereupon the rāja thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhōhīni in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "saggō" (salvation); herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts;" and added: "As thou wilt cause the religion of Buddha to shine forth in great splendor; on that account, O ruler of men, subdue this mental affliction."

The mahārāja who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

Reflecting on the numberless kōtis of human lives sacrificed by these persons (Duttāgāmini and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality; by these means, the said pious man will speedily attain "mokkha," (the emancipation from all human affliction); or, at least, will be born in the world of the dēvas (which leads to that final emancipation).

Sujanappaddasanevāgatthāya iati Mahāwasi "Dutthagāminīyayo" nāma pañcavasiṃ paricchedo.

CHHABISATIMO PARICHCHEDO.

*Et'acchhattan karitvāna Lanā drajjaṃ mahāyasa : thānantaṃ saṃvidahi yodhānaṃ sō yathā rahaṃ.
Thāraputtābhayaṃ yodhō diyyamānaṃ na icchhitaṃ; pucchhitocha "kimatthanti?" Yuddhamatthitambraṇi."
"Eharaññatā yuddhā kināmantācha?" pucchhācha "Yuddhāṃ kileddhōrithi, karissāmi sudājjayaṃ."
Icchāwamāha taṃ rājā punappuna nisthāyi; punappunaṃ sō yodhānaṃ saṃyodhānaṃ pabbajā.
Pabbajitvācha kālācha arahattamapāpūṇi, pañcakkhāṇḍasaṃ sataṃ parivārō ahānācha.
Chattamangalasattāhi ghaṭi, gatabhayaṃbhayaṃ rājā katthāsi; sō mahādhāwihāveṇa sō,
Tissavāpimāhā sō wiṭṭhiṃ samānāṭaṇ, laddhāṃ abhisittānaṃ chāritānaṃ dāraṃ khituṃ.
Rāho pañcikkhāṇḍaṃ sabbaṃ, upayāsanāṇānaṃ Marichawattīwihāraṃ thānamhi thāpayisucha.
Tatthiwa thūpaṭṭhānamhi sādhattuṃ kutaṃuttamaṃ thāpessuṃ kutaṃdharāḥ ujukā rājāmaṇava.*

The twenty fifth chapter in the Mahāwanso, entitled, "the triumph of Dutthagāmini," composed equally for the delight and affliction of righteous men.

CHAP. XXVI.

This potent monarch having reduced the dominions of Lankā under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Thāraputtābhaya rejected the reward offered to him : and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked, "Having by war reduced this empire under one government, what further war can there be?" He thus rejoined, "I will make war to gain the righteous victory over our insidious enemies, the sinful passions." Again and again the rāja attempted to dissuade him : but again and again Thāraputtābhaya renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he attained "arahat," and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abbaya rāja, with a splendid state retinue (proceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attiro, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawattī wihāro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dāgoba of that name, the imperial sceptre.

Sakoróthó mahárája kálitwé sállé diwé, edyamāha. "Gamissāma: kuntañ waddhūha bhā," iti: Chāletuñ tañ nasañ! Añsuñ kuntañ rájaddhikā drikā, gandhāmālihi pūjesuñ rājasind samgatā. Rājā māhantañ aekkhārañ diwé tañ hañhamānasā, wiññāya tattha drakkhāñ, pavasiñte purañ. Tatā. Kuntañ parikkhippetwé chētiyañ tattha kārayi, thūpañ parikkhippetwā wiññāsañ akārayi, Thāwāsāhi nithāsi wiñhāro sō narissarō; sañghāñ sannipati wiññāmahāñ dāyañ. Bhikkhūnañ satasahasāni tādā bhikkhūniyā, pana nāwutīna sabhāsāni abhāwīsu samāgatā. Tasmā samāgamē sañghāñ idamāha mahipati: "Sañghāñ, bhantē, wiesaritwā, bhūjimarichawattikkāñ," "Tassa tañ dāṇḍakammañ mē bhāwatūti akārayiñ, sochētiyañ marichawattin wiññāsañ sumāñharañ?" Patigāhātu tañ sañghō," iti. Sō dakkhīnōdakañ pātētwe bhikkhūsañghassa wiñhārañ sumāpē aḍḍ. Wihāre tañ samantācha mahantañ mañḍapañ rubhāñ kāretwé, tattha sanghassa mahāddanañ pawattayt. Pāḍē patitṭhapetwāpi jālē, Abhayaḍḍiyañ, katō sō mañḍapō āsi: sabbāsi katūvakañ? Sattā dhañ annapāṇāni datwāna mahājuddhikā aḍḍ sāmānakañ sabbhāñ parikkhārañ mahārahañ. Aho sata sahasasāggā parikkhārañi ādītā; antē sahasasāggānako; sabbhāñ sañghōwa tañ labhī. Yuddhāddānācha sūriṇa sūriṇā, ratanattayt, pasannamalacittēna, sāsannajjātanatthinā,

The mahārāja, together with his suite (thus addressed), having sported about (in the Tissa tank); in the afternoon, he said, "Let us depart: my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The rāja witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chētiya, and encompassed that dāgoba with a wiñhāro.

In three years that wiñhāro was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: "Lords! forgetting the priesthood, I have (in violation of a vow) ate a chilly; for that act, this inflietion is visited on me. (In expiation thereof) I have constructed this delightful wiñhāro, together with its chētiya: may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this wiñhāro on them. Having caused a superb banqueting hall to be erected around that wiñhāro, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank:—who will undertake to describe the (dimensions of the) other sides? For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exultingly obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thūpa, and terminating with the alms-festival, in making offerings to the

*Rahga katanpund tina thupakdra panddita, wihramahantantani pujetva ratanattaya,
Parichchatta-ihandnettha anagghani wimunchiya, siddhi honti ikdya suvarisati kottiya.
Bhogy dasaddhiwidhadossawidwipi panhewisassanhitithi janithi pattakontawa. panchaganyayga.
gahitasdra: ichekassa sdragahay matima ghateyydi*

Sujanappasaddasawigattayakati Mahawansi " Marichaweffi wihramah, " ndmchahabbisatimo parichchidd.

SATTAWISATIMO PARICHCHEDO.

*Tato rdja wickintisi wisutan suwatan sutan, mahapukha sadda puriga panhaya, katanichchayo.
Dtpappaddak thero rdjino ayiyakassuchi tawa kiraka " Natto ti, Dutthagamani bhupati,"
"Mahapango mahdhipan, Sappamalik manbrama, wisa hatthasata uckha kdrisati andgati:"
" Pao uposathugdra nndrdtanamandita nawabhuma karitwa Lohapadasamtwacha.
Iti chintiya bhuminid likhitawa, thapupita pehhapinta rdjagahi jhita tawa karaydahi.*

" ratanattaya;" the rest of the wealth (laid ont) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the "ratanattaya," endowed with purity of mind, and wise in the application of his means,—amounted to nineteen kotis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Déwaloka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty sixth chapter in the Mahawanso, entitled, " the festival of offerings at the Marichawatti wiharo," composed equally for the delight and affliction of righteous men.

CHAP. XXVII.

Subsequently (to the construction of the Marichawatti wiharo and chetiyo) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahindo), and had been perpetuated to his time (from generation to generation) without interruption.

The thero (Mahindo), who had shed the light of religion on this land, had thus prophesied (to Déwanapattisso) the ancestor of the king: "Thy descendant, Dutthagamani, a most fortunate prince, will hereafter build the great splendid thupo Sonnamali (Ruanweli), in height one hundred and twenty cubits; as well as the Lohapásado, to serve as an "npasath hall," embellished in every possible manner, and having nine stories.

*Nāndratana padumāni tattha tattha, yathā rahan, jīḍakāṇi cha tatthiwa dūvā sōwappalāntarā.
 Mahagghapucchāttaravāṇi pallāṇkēti manōramā, manōharāsi thapitā rucirā dantawajjāni.
 Pavāḍappadu' aṇ tattha phulī amha patiffhitaṇ, setachchattāṇi vajjandapāṇi pallāṇi' opariśābhata.
 Sattaratana mayā nettha aṭṭhamangalikkāṇi; chaṭuppadāṇā paṇṭi cha manimuttantārā ahu.
 Rajatanā ghaṇṭhāṇā paṇṭi chhantantalaṇṭhā; pāsāḍachhattapallāṇā māḍḍapāṇi anagghikā.
 Maṭṭagghā paṇḍapāṇi manopitṭhā yathārahaṇ tatthiwa bhūmmattaraṇā kambalāṇā mahārahaṇ.
 Aśḍmakumbhī sowappa ulukēcha ahu; taṇi pāsāḍa paribhōgiya sēsūcha kathāwaḍḍa?
 Chārupulāṇkaraparivārō sō chhatudduḍḍakāṭṭhālō pāsāḍō laṇṭatō sōhi Tāvātinsāṇā dūya.
 Tāmbalōṭṭhikāṇi tattha pāsāḍō chāḍḍitō ahu; Lōhapāsāḍawāḍḍārō tēna tassa ajjyatha.
 Nittikāṭṭi Lōhapāsāḍō sō saṅgha sannipattayī rājā saṅghisannipāticha Marichawattimahiwa.
 Puthujjandeva aṭṭhaṇu taṇi paṭhama bhūmiyaṇ; tīpīṭakāṇi dutiyā; Sōṭṭapattalāyōṇa
 Ekikīyicha aṭṭhaṇu tatiyadūva bhūmiyaṇ; arahantēcha aṭṭhaṇu uddhaṇ chhatuwa bhūmiyaṇ.*

golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended). On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan* of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "manglika" thereof (of the canopy) were like unto the seven treasures, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold. Who shall describe the other articles used in that palace? This edifice surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Wéjaanta) palace in the Tāvātinsa heavens. This building was covered with brazen tiles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the rāja assembled the priesthood. They attended accordingly, as in the instance of the Marichawatti festival. There, on the first floor, the "pathujjāna" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "tēpitaka." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "sotāpatti." On the four highest floors, the "arahat" priests stationed themselves.

* The fan borne by the Buddhist priests; which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office.

"*Ithakatthañ chétiyassa rājā chintesi Gāmaṇi: gantvā purdyōjanamhi gambhira nadiyāntikkā,*
"Māpisi iṭṭhakatanttha" itī. Sakkina bhāsito Wissakamma idhāgama upāsi tattha iṭṭhikā.
Paṭṭhi luddakā tattha suvaḥhikā wanaṃ agā, gōdhārūpina dassasi luddakan bhūmadāwatā.
Luddo tañ anubandhantō, gantvā diwēdha iṭṭhikā, antarahitāya gōdhāya iṭṭhīntesi vō tahiā.
"Kāritu kḍḍakira vō mahādhūpaṃ mahipati, uḍḍānamidaṃ tava" itī gantvā niwēdayi.
Tassa tañ wachanaṃ sutvā piyaṃ janahitappiyō, rājā kārēsi sakāraṃ mahattañ tuṭṭhamānaso.
Purāpubbattari diṇyōjanattaya matthaki Achārawatthigāmaṃhi solasaḥkariṇē talī,
Sowaṇṇapūjā tūṭṭhinaṃ wēwidhāni pāmnatō widaṭṭhukkaṭṭhamānāni angulikāni hetṭhātō.
Sowaṇṇapūjāntaṃ bhūmiṃ diwā tañ gāmaṇasikā sowaṇṇapūjāni dāya gantvā rājā niwēdayuṃ.
Purā pāchhiṇasamāhi tattayōjana matthaki gangāpāri Tambapittikē tambālāhaṃ samutṭhahi.
Taṃ gāmiḥ tambālāhaṃ bijamōḍḍāya pātīyā rājānawapasaṃkamaṃa tematthancha niwēdayuṃ.
Pubbaḍakkhinēsamāhi puratō chatuyōjanē Sumanawapigāmaṃhi uṭṭhahīṃsu māpi bahū.
Uppalakuruvindhī mīsaḥkēnīwa Gāmiḥ dāya pātīyā ewa gantvā rājā niwēdayuṃ.

Wissakamma: "The rāja Gāmini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yōjana from the capital, there do thou cause bricks to be produced." Wissakamma, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The déwatā of that spot presented himself to the huntsman in the form of a "gōdho." The sportsman chasing the "gōdho" came upon, and saw the bricks; and from the circumstance of the "gōdho" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great tūpo, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achārawattigāmo, situated three yōjanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yōjanas, in the south east direction from the capital, on the bank of the river (Mahāwelliganga) in the Tambapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rāja, reported the circumstance.

In the south east direction from the capital, at the village Sumanawāpi, distant four yōjanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphires. The villagers taking the same in a cup, and repairing to the rāja, reported the circumstance.

Puratō dakkhiṇopassī atthayōjanamatthakī Ambalattikōlāṇamhi rajatāṇ uppaṇijatha.
Nagaradevniyo tko ādāya sakittē bahū, Malayā singuētrādiṇ dātānā Malayā gatī ;
Līnasa avelāramhi sakatāni thapdipiya, patōdadāruniechhantō dūṇhō tān mahindharaṇ,
Chāṭṭipamāṇākaṇṇaṇ pa' lakkhāriya nḁmitān dived panasayasthineṇa pūdeṇṇathāncha tān phalaṇ,
Wāṇṭitān wāsiyā ehetvā "dassānagganti" ehitvā ; kḁlāṇ ghōṣiṇi siddhāyā. Chāṭṭādrindāvedgamuṇ.
Haṭṭhō sō tēhiedetvā, nāidāpiya siddarō, wāsiyā wāṇṇadānāntā tachaṇ ehetvā apassayaṇ.
Muṇchitvā wāṇṇapūṇṇantān yūṣanpattāhi dāya, chāṭṭārō yūṣapūri tē pattē tē samaddai sō.
Tē tān gahetvā pakkāmuṇ. Kāḁan ghōṣiṇi sō puna, aṇṇi kḁhindāwē thērā chāṭṭārō tattha dgamuṇ.
Tīnan pattē gahetvā sō pana saṁenjitthi pūriya, adḁai tṭaṇṇ ; pakkāmuṇ tayō ; tko napaḁkāmī.
Rajataṇṇa padassitnā brōhḁitva tatthi sō, nāijjā līnanānānānāmi tāmīnā paribhūṇjatha.
Sesāminā wāṇijōpi bhāṇjitvā yāwadattha'ān bhāṇḁikāyān gahetvāna sūd thērapaddānagō ;
Gantvāna thērapassitvā wiyādwachchhamakāḁiṇḁha ; thērōcha līnādevdriṇa tavamaggāṇ āṇḁpayi.
Thērān wāndiya, sō tīna gachchhantō līnāmadān līnādevdramhi thātvēna passitvā rajatampi sō,
Wāsiyā dhanitvāna rajatanti wāḁniya ; gahetvāṇ sājḁhṇijjāṇ gantvāna sakāṇṇṭikān,

Eight yōjanas to the southward of the town, in a cave called Ambalattikōlo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayā division to procure saffron and ginger in the said Malayā division, taking many carts with him, wishing to get a switche, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "chāti" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock ; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious : I must give it (to the priesthood) ;" in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection ; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed ; one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the thero there, and showed him the usual attentions ; and the thero pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the thero, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hasting to the carts, and

*Saḷatāni thapāpetwā, sajjhūpiṇḍantaḍāya, lahuṃ Anurādhapurāḥ āgama warawānijjā,
 Dasseṭṭwā rajataṇṇaṃ tamatthampi niwedayi. Pūratō paṇḍhimiṃ paṇṇi, paṇḍayōjanamatthakā,
 Urūwēlapattāni muṭṭā mahāmalakamattiyō pawāṇṇarikkāsaḍḍhiṃ samudda thalamokkamuṇṇā,
 Kīwaṭṭhā tā sapeḷḷhitwā rāsāni katuḍṇa ikatō, pāṭiyā anayitwāna muṭṭā saḥapāwāḷakā,
 Rājānamupasaṇṇāna tamatthampi niwedayuṇ. Pūratō uttarapassī satta yōjana matthakā,
 Pīḷiedpīḷi āgamasā wāpīṇi paḷḷhaṇṭakandari jāyissu wāḷūḍipīṭṭhī chaṭṭārō uṭṭamā maṇi nisaddapetappamā-
 nā ummāpuppāṇi bhūṇḍā.*

*Ti dived sunakkhuddō āgantwā rājasattilāṇā "iwarūpimayā dīṭṭhmayā" iti niwedayi.
 Itṭhakāḍḍini etānā mahāpuggāḥ mahāmāti mahādhupatthamuppamānā nassitī taḍaḥṭwā sō.
 Yathānurupasaṇṇāraṇā tīsaṇ katuṇṇā sumānā sī rāḷḷhīti katuḍ sabōdāni dhārūpāyī.
 Khīdamapīḍyapaṇasayha machintayitwā, puṇṇāṇā paṇṇanāmanasōpachitāṇhi iwaṇ; eḍḍhīti eḍḍhaṇasatāni
 suḷḷā kārāni: tasmā paṇḍannasōwa kārīyā puṇṇāṇi.*

Sujanappasaddasaṇṇēgatthēya katī Mahāvaṇṇī "Mahādhupaṇḍhaṇalābhō," nāma aṭṭhaweṇṇatimō paricchikkhī

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurādhapura, and exhibiting it to the rāja, explained the particulars.

To the westward of the capital, at the distance of five yōjanas, at the Urūwēlapattāna, pearls of the size of "nelli" fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yōjanas, in the stream flowing through the broken embankment of the tank of Pēliwāpīgāma, four superb gems, in size a span and four inches, and of the color of the mmmā flower, were produced. A huntsman discovering these, repairing to the court reported, "Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahā thūpa. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, "the acquirement of the materials for the construction of the Mahā thūpō," composed equally for the delight and affliction of righteous men.

EKUNATINSATIMO PARICHCHHEDO.

*Ewañ samatti samādhāri wisākhī yuggamāsiyāñ patti, wisākhā nakkhatti, Mahathūpatthamārabhi.
Hāretvāna tāhi yūpañ, thūpatthānamākhānāy, satahatthi mahipālo thira kātumanākhā.
Yodhā thī dhārdpetwā gulahādanāki tāhiñ, kusāhi dhārdpetwā pāsāyī, chuggāti atha,
Chammācānāpādikapāḍāhi mahāhatthi maddiyi, bhūmipāthirābhāvatthā, atthānattāwicchakkhāpā,
Adāgāgāḍa patthāttāhāna Satatātintaki mattikā sukhumā tattha samānā tāsāyājanī;
“Nāwanitā” mattikā tāsā sukhumāttā pawuccakati: khāpānā sāmāpāra mattikāñ dhāruñ tatā.
Mattikā atthārdpāsi tattha pāsānākoṭṭhimi; iṭṭhākaḍa atthārdpāsi mattikāpāri iwarā.
Tassāpāri; khārāñ ruddhāñ kuruwānāñ tatāpāri: tassāpāri ayyāyāñ; maru onu tato parāñ.
Ahañā sāmāpārihi Himāwanta sugandhākañ, santhārdpāsi bhūminda palikanta tatāpāri.
Sāyā santhārdpāsi phalikkāsanthārdpāri; sabbāthānāttikā kicchā nāwanitāwāyā ahu.
Niyōsina kapitthāsa sannirina rasodakā affhāgūlāñ bahalāto lohāpāḍāhāñ silāpāri.
Mānāsilāna tilātissanti taya tatāpāri sattāngulāñ sajjhupaddhāñ santhāriñ rāttikābāḍā.*

CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagāmini) on the full moon day of the month of “wesākho,” and under the constellation “wesākho,” commenced the Mahā thūpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thūpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatātintako,—the spot where the aerial river (flowing out of the Anótattho lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the “nāwanitā” clay. This clay, sanctified sāmānēro priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of “kuruwānā” stones; over that, a plate of iron; on the top of that, the ruler of the land spread the Incense of the dēwas, brought by the sāmānēros from Himāwanta; over that layer of “phalika” stone, he laid a course of common stones. In every part of the work the clay used was that which is called the “nāwanitā.” Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the “kapittho” tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the “tila” oil.

*Mahāthūpatitthāna thāni tvaṇ mahipati kareted parikkammāni wipassanne ekhāsa,
 Asāhi sukkaṭṭhāsa dīvasamhi chaturdasi, kareted bhikkhūsaṅghassa sannipādamāsa vadi.
 "Mahāchētiyamattāya, bhaddanta, mangalitthakaṇṇaṇi patitthāpessaṇṇi sūti ettha : sabbā saṅghā samētu nā."
 Buddhapujapayōgīna mahājānāsatthilō ;" Mahājānā pāsathiko gandhamāḍādi gaṇhiya,
 "Mahāthūpa patitthānaṇi yūtu sūti" itī. Chētiyasthānaṇi amachētiya niyōjayi.
 Anāpiti narindāna Muninō piyagāraḍaṇṇi anētihi pakārihi tatatthānamalankarū.
 Naggaraṇa saḍḍaṇṇi maggaṇṇi iddāgataṇi anētihi pakārihi alankāriya bhūpati.
 Pakāthētiya chaturdasi naggaraṇa thapayā mahapiti mahāpakāthētiya kappakāthētiya bahu tatā.
 Wattāthētiya gandhamāḍānaṇi anāni mahānāthaṇi bhūminō mahājānāsatthilō.
 Patiyattāni etāni idāyitēdā yathāruchi pōḍḍānapadāthētiya thūpatthānaṇi maggaṇṇi.
 Sumaṇḍhitikāni nētihi thānataraviddhānāni drakkhitō amachētihi yathāthānaṇi mahipati.
 Sumaṇḍetthi nētihi dīwakaṇṇapamāthētiya nūtihi paribhūḷō sumāḍitāpasaḍḍitō ;
 Chātthasasasāsihi nārihi parivēritō nānā tūriya saṅghasthā dīwārājavāḷasā.
 Mahāthūpatitthānaṇi thānāthānaṇi kkaṇṇaṇi aparāṇi upāgaṇṇi, nandayantō mahājānā.*

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahā thūpa was to be built ; on the fourteenth day of the bright half of the month "asala," causing the priesthood to be assembled, thus addressed them : "Revered lords ! initiative of the construction of the great chētiyo, I shall tomorrow lay the festival-brick of the edifice : let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed : "Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahā thūpa."

He ordered his ministers (Wesakko and Siridēwo) to decorate the place at which the chētiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers ; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thūpa.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivated by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivaling in beauty the celestial virgins—decorated in their various embellishments ; attended by forty thousand men ; accompanied by a full band of all descriptions of musicians ; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

Atthuttarasahasasā sō sātta dñi thapiya, pufabaddhāni majjhamhi chatupassi tatūpana.
Wattā dñi rāsi kārasi anikāni mahipati madhusappigulādica mangalatthasā thapayā.
Nārdattā dñi dganjū bahavā bhikkhāvā idha: idhadipattisānāghassa kālāthdwa igdhama?
Thārdāti sahasā dñi bhikkhū dāya dāma Rājagahassa sāmāntā Idaguttā mahāgāyā.
Sahasā dñi Isipattā bhikkhunā dvādasā dñi Dhammasīno mahāthēro chātiyā thannāgāma.
Sattā bhikkhusahasā dñi dāya iddhamdāma Piyadassi mahāthēro Jētudāma viharā.
Wāśāmahā dānā sō thēro Buddharakkhito atthārasasahasā dñi bhikkhū dāya dāma.
Kōsambīghōsītā dñi thēro Dhammarakkhito tīssa bhikkhusahasā dñi dāya iddhamdāma.
Adāya Yujjēniyā thēro Dikkhīdāgiri sō yati chāttārasahasā dñi dāya Dhammarakkhito.
Bhikkhunā sāsasahasā dñi sātthāsahasā dñi chā dāya Pūpphapurī Sōdāma thēro Mittinnā dāma.
Dvā sāsasahasā dñi sahasā dñi sātthā bhikkhū gahetvā dānti yā thēro Kāśmīra māgā dā.
Chāttārasasahasā dñi sahasā dñi sātthā bhikkhū Pallawābhaggā Mahā dāma mahā dā.
Yōnāggarā dāna Yōnāmahā dhammarakkhito thēro tīssa sahasā dñi bhikkhū dāya dāma.
Wāśā dāma dānti yā sāsā dñi Uttaro thēro sātthāsahasā dñi bhikkhū dāya dāma.
Chāttāguttā mahāthēro Bōdhimāgā dānti yā tīssa bhikkhusahasā dñi dānti yā iddhamdā,

the site before-mentioned of the Mahā thūpo, as if he had himself been (Sakko) the king of dēwas. The king moreover deposited in the centre and at the four corners (of the thūpo) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Idagutto, a sojourner in the vicinity of Rājagaha, attended, accompanied by eight thousand thēros. The mahā thēro Dhammasēo, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Bārānesi), repaired to the site of the thūpo. The mahā thēro Piyadassi from the Jēto viharā (near Sāvatthīpura) attended, bringing with him sixty thousand priests. The thēro Baddharakkhito attended from the Mahawanno viharā of Wēśālī, bringing eighteen thousand priests. The chief thēro Dhammarakkhito, attended from the Ghositā temple of Kōsambī, bringing thirty thousand priests with him. The chief thēro Dhammarakkhito, bringing forty thousand disciples from Dakkhīnāgiri temple of Ujjēni, also attended. The thēro named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asōko temple at Pūpphapura. The thēro Rettinno, bringing from the Kāśmīra country two hundred and eighty thousand priests. The great sage Mahādēwo with fourteen lacs and sixty thousand priests from Pallawābhaga; and Mahā Dhammarakkhito, thēro of Yōna, accompanied by thirty thousand priests from the vicinity of Alasaddā, the capital of the Yōna country, attended. The thēro Uttaro attended, accompanied by sixty thousand priests from the Uttānā temple in the wilderness of Wāśā. The mahā thēro Chāttāgutto repaired hither, attended by thirty thousand priests from the Bōdhimādo. The mahā thēro Chādagutto

Chandaguttō mahāthīro Wanawāso parissāto dāgāsiṃhaṃsini dāyetaṃ yati iṭṭha.
Nāriyaguttō mahāthīro Kēśamahāsihāratō chānawatīsaṃsani bhikkhū dāya dānā.
Itikkūnā dāpawāsinā dātānā sabbasō gāṇandya paricchādhō pūyāṅki nādhāsi.
Samdātānā sabbānā bhikkhūnā tān samdāsi vuttā khīṇasāwāyā te chānawatī iṭṭiya.
Tē mahāchētiyathānā parivāritā yathānā majjhī thapitā olānā rāṇā aṭṭhānā bhikkhānā.
Pavāsitā tāhī rājā bhikkhūnānā tathāyānā dīnā paṇṇachittā wāditā kammānā.
Gandhamādhā pūyetaṃ, katvāna tipadākhīnā, majjhī pūyāgathāthānā pavāsitā samāgānā.
Sāraṇā hīlā paṇṇākhānā paribhānā dānā rājanā kātā siddhā siddhapitī sālāyā,
śākhāyā amachittā māṇṇitā sūjātā abhimagābhūtā bhūtabhūtipādayā.
Mahāntā chētiyā dānā iṭṭhā kātā nichchāyā bhūmipāyitā dānā parikkāmaṇā bhūmipāyitā.
Siddhāntā nāmanā mahāthīro mahādhīro tathākarantā rājānā dīghāssā nīdāyā;
“Evaṃ mahāntā thūpanā ayaṃ rājābhāsi: thūpā anīthitvā māraṇā assā hessati.
“Evaṃ mahāntā thūpā dūpānākhānā iṭṭhā sādānā paṇṇā mahāntā nīdāyā.
Sāghāssā anūyā thēra sabbānā āyānā mahāntā kammānā gāṇitā tathādhānā.

repaired hither, attended by eighty thousand priests from the Wanawāso country. The mahāthēro Sūriyagutto attended, accompanied by ninety six thousand priests from the Kēśāso wibāro. The number of the priests of this island who attended, is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety six kōtis.

These priests, leaving a space in the centre for the king, encircling the site of the chētiyo in due order, stood around. The rāja having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the “pannagato” (filled chalice) was deposited with all honors. This (monarch) superlatively compassionate, and regardful equally of the welfare of the human race and of spirits, delighting in the task assigned to him, by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great chētiyo, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great thēro, named Siddhattho, arrested the monarch in the act of describing (the circle), saying, “This monarch is about to commence the construction of a stupendous thūpo: at the instant of its completion he is destined to die: the magnitude also of the thūpo makes the undertaking a most difficult one.” For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rāja, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the thēros,

*Thérassa upadēssina tassa rājā akāraṃ majjhimā chētiyāwaṭṭhaṃ patitthāpētiṃmiṭṭhikā.
 Sōwasanarajotīkēsiwa ghaṭi majjhē thapāpasi aṭṭhaṭṭha aṭṭhissiddhō parivudaya tē pana.
 Atthuttarasakassanācha thapāpēti navaṃ ghaṭi aṭṭhuttarē aṭṭhittarē wathānāntu satti pana.
 Itthikā parivudayaṭṭha thapāpēti sēvāsēvāsā sammattina amachēkina bhussitina anikaddhā.
 Tatō ēkaṃ gāyathēnā nādamangalasammataṃ paratthimadiddhāgē parhamāṃ mangalitthikāṃ,
 Patitthāpēsi sakkachēkaṃ manuggē gāndhakaṃidamē jātissuṃanapuppēsu piyittēu takhiṃ pana.
 Akōsi puthavēkampi sēdā sattapī suttāhi patitthāpēsi machēkhi, mangaldnicha kdrayī.
 Ewaṃ dīdhi mdsassa sakkapakkābhī sammattē nṇōatē pannaṇasī patitthāpēsi itthikā.
 Chāndaddhānā thitē tattha mahāthēri andāwē wāditwā pūjayitwēcha suppatṭō kamina sō.
 Pubbattarā dīsaṃ gantvā Piyadassī andāwān wāditwēna mahāthēraṃ aṭṭhāsi tassa santikē.
 Mangalaṃ tattha wāddhento tassa dhammanamādhāsi sō thérassa dīsaṃ tassa janassakōsi sātthikā.
 Chātṭhīlāsahassānānā dhāmmā hīsamayo ahu, chātṭhīva sahasasahassānānā sōtāpattiphalaṃ ahu.
 Sahassāṃ sakaddāmi andāgmicha tattakā sahasasāyēwa arahantā tatthādhēsuṃ gihjandā.
 Atthāwāsasahassāni bhikkhū bhikkhū hnniyōpana chāndassiyā sahasāni arahantē patitthāwān.*

adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings : and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month "āsā," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahā théros, victors over sin, at each of the four quarters at which they stood ; repairing to the north east point and bowing down to the sanctified mahā théro Piyadassi, stationed himself by his side. The said (mahā théro) on that spot raising the "jaya mangala" chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity ; forty thousand attained the state "sōtāpatti," a thousand "sakadāgāmi," the same number "anāgāmi," and a thousand also, in like manner, attained "arahat." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahat."

*Evaṃ paṇanamatina ratanattayaṃhi chāgādhimuttamaṇaṃ jñatā hitāna lōkathasiddhi paramā bhawattī,
patwā saḍḍānīka guṇayūgaratā karīyyatī.*

Sujanappasādanīwigatthāya katī Mahāveṇṇī "thūpārambhō nāma" ākūṇṇāsatinā parichchhīda.

TINSATIMO PARICHCHHEDO.

*Wanditvāna mahārājā subhāṃ saṅgha nimantayī ; " yāwacchētiya nīṭṭhānā bhikkhāṃ gaṇṭha mī," itī.
Saṅgho taṃ nāddhivāsī anupubbāna sō pana yācantaṃ ydwasattākaṃ sattāhamādhivāsanaṃ.
Alatthō paḍḍhabhikkhūhi tē laddhā sumanōva sō attādrassu thānēsu thūpattānaṃsamanatō,
Mayāpī kḍrayitvānaṃ mahāddānaṃ pavattayī sattākaṃ talttha saṅghassa tatō saṅghān vīrajjayī.
Tatō bherin chardpetvā itthaka vaddhāki lahuṃ sannipiddisī tē devā pañcamattasatthi,
" Kathaṃ karissasi ?" rasgekō pucchekitō, āha bhūpatī " pessiḍḍānaṃ sataṃ laddhāpaṇṇaṃ sakataṃ ahaṃ,"
" Khēpayissūmi" ekāha, taṃ rājā patihāyī : tatō upaḍḍāupaḍḍhānaṃ " paṇḍuvā amma, dviccha."*

From this example (of Dutthagāmini) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Mahāwanso, entitled, "the preparation for the (construction of the) thūpo," composed equally for the delight and affliction of righteous men.

CHAP. XXX.

The mahārāja reverentially bowing down to the whole priesthood, thus addressed them : "Whatever the term of the period may be, during which the chētiyo will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thūpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers : they amounted to five hundred in number. One of them being asked by the king, "How much work canst thou perform?" he replied to the monarch, "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rāja rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

Ahanu. Rājā baddhā chaturō tēpi waddhaki. Athāko paṇḍitō wyaḱtō waddhaki dha bhūpatin.
"Udukkhālā kapphayitva, ahañ, supphā waddhita, piyāpayitvā nisādi ekañ paṇḍinammananāñ."
Iti wutte anuṇḍai tiṇḍānettha nō siyus cchētiyambhiti bhūmindo Indatulliyā parakkamō.
"Kiñ waddhān cchētiyan tañ karissasi tuwañ ? Iti. Pucchhitañ tañ khaṇḍiyeva Wivakammō tamāwasi.
Sōwaṇṇapatin tōyasa purāpetudsa waddhaki pāṇinā wārimaddāya wāripitthiya mḍhani.
Phallikāyāsasānā mahābubbū ulemuffhaki ; " dāhidānā karissanti ; " tussitvā tassa bhupati,
Sahasaggañ wathayugañ tathāśākkādrapādūka kaddhāpāṇi dweḍḍasasakassāni maddāyeyi.
" Itthakā dharāpassaṇā apilente kathañ nari ? " Iti. Rājā wicchintāi rāttin ; gatawā tañ waru,
Chetiyaṇ chātuddwāre dharitvā dūa itthakā rāttin rāttin thapāyēsu thikāka pahānukā.
Taṇ sutvā sūmaṇṇo rājā cchētiyāmmachārabhi ; " amulmetthakammancha sakāḍḍabanti " ṇāpayi.
Ekkaṇṇiṇ dūdrasmiñ thapāpisi kaddhānē wālasatasaṇḍāni wathānāsu bahānūcha.
Wiwidhāncha alaṇḍān khaṇḍiṇhōjjañ sapāyakañ gandhamāḍḍaguldācha mukhewānakaṇaṇakāñ :
" Vathādruchitañ gankāsu kammanā katvā gathā ruckin : " tē tathēwa apēkkhētā adāsu rājāmmikā.

at last they stated two "ammanans" of sand. The four bricklayers (who gave this answer, also) the rāja dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch : " I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thūpo no grass or other weed ought to be allowed to grow, inquired of him, " In what form dost thou propose to construct the chētiyo ? " At that instant Wisakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish) ; a great globule, in the form of a coral bend, rose to the surface ; and he said, " I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahāpanas.

In the night the rāja thus meditated : " How shall I transport the bricks without harassing laborers ? " The dēwas divining this meditation, night after night brought and deposited at the four gates of the chētiyo bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chētiyo ; and caused it to be proclaimed, " It is not fitting to exact unpaid labor for this work." At each of the gates he deposited sixteen lacs of kahāpanas ; a vast quantity of cloths ; food together with beverage, served in the most sumptuous manner ; garlands of fragrant flowers ; sugar and other luxuries ; and the five condiments used in mastication ; (and issued these directions) : " Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

*Thupakammunahāyathānā ikō bhikkhū nīdamayā mattikāpiṇḍamadāya attandā bhikkhūkkaṭṭan,
 Gantvādāna chātiyathānaṃ waghāitvā rājakammikā, adāsi : taṃ waḍḍhakissa gapukantōyīwa jāgi so.
 Tasādhānaṃ wīditvādāna tatthākoṣi kutubalaṃ, kammanānā rājā sutvādāna, āgato pucchekki waḍḍhakān.
 " Dīwa, ikina hatthina pupphānuddāya bhikkhāwā, ikina mattikā piṇḍaṃ mayhaṃ ahaṃ pana ?"
 " Ayaṃ āgatako bhikkhū, ayaṃ nīwasiḷo iti jānāmi dewatī." Wācho sutvā rājā samappayī,
 Ekāṃ balatthānā dassetvā mattikāddāyakaṃ yaṭinā sō balatthasā dīpisi : sō taṃ raṇṇo nīwetāyī.
 Jātimakulaṃkumhā sō mahābōdhingaṇi tayō thāpāpetvā balatthina rājā dāpisi bhikkhūnō.
 Ajānitvā puṇyāitvā thitvāsi tassa bhikkhūnō balatthō tan nīwetāsi : tadā tāṃ jānā sō yaṭi.
 Kāliwetā janapantā Piyangallānīwasiḷo thērō chātiyakammamānā saḍḍayattāṃ nīdamayāṃ,
 Tassitthikā wadādhakissa ṇātakō idha āgato ; tatthitthikā pamāṇina ṇatvā katvādāna itthakānā ;
 Kammiḷe wāchanāitvādāna waḍḍhakissa adāsi taṃ : sō taṃ tattha nīyōjisi kōḍḍhamakāseṭṭha.*

A certain priest, desirous of contributing his personal aid in the erection of this thūpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chētiyo, and eluding the king's overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king's order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), " Lord ! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other : I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here ; (but I am not personally acquainted with them).

The rāja having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a " balatthō," (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rāja. The king, (in order that he might fulfil his own vow of building the āgōha exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree ; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain thērō, the relation of the aforesaid bricklayer, resident at Piyangallo in the Kēlliwāto division, impelled by the desire of contributing towards the construction of the chētiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither ; and deceiving the superintendents of the work, presented the

Rājā suttedna tañ, dha; "nāpetuñ sakkoṭe tamittikañ?" "jānantopi nasakkōti;" rājānañ dha waddaki. "Jāndei twañ thēranti?" wuttō; "amditthasi." So tañ nāpanatthañ appesi balatthañ tassa bhūpati. Balatthō tēna tañ natwā rājānuṇṇadyupagatō Katthahālapariwēyē thērāñ passiya, mantiya. Thērāna gamandhancha gatattthānancha jāniya; "tumhēhi sakagachchhāmi sakāṅgdmanti" bhāsīya. Raṇṇo sabbañ niwādesi; rājā tassā adḍapāyī wātthuyugāñ sahasasagghāñ mahagghāñ rattakambalañ, Samaṇakāṇi parikkhāri bahukē sakkharampicha, sugandhatthandilicha dāpetwā anussāsi tañ; Thērāna sakaganwā, sō puna dīwasi Piyāṅgallakē thērāñ sītayachchidyā sōḍakūya nisīdiya, Sakkharapadnakañ datwā pādī tilīna makkiya upādhāndhi yūjetwā parikkhāri upānāyī. "Kūḷupagassa thērāna gahitā mē imē mayā wātthuyugantu puttāna sabbandāni daddāmi wō." Iti watwēna datwā tē gahetwā gachchhātō pana wanditwā, rājāwachasā rāṇṇo sandisamāha sō. Mahāthūpē kayiramānē bhātiyākammaḍḍakā anikasañkabbhi janā passānā sugatīñ gatā. Chittappasādamattēna sugatē gati uttamā labbhatitī weḍḍitwāna thupapūjāñ karē budhā.

brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rāja was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théro?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "halatthō." The said messenger having identified (the priest) by means of him (the bricklayer); persuaant to the commands of the rāja, proceeded to the Katthālo piriwēao; and sought the society of, and entered into conversation with, this théro. Having ascertained the day of the théro's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the rāja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the théro; and on the following day, at the Piyangallako wihāro, having seated the priest at a cool, shady, and well watered spot, preseatng him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain théro who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the théro) with these things; to him who was departing, having accepted them, the "halatthō" in the precise words of the king, delivered the royal message.

Many asaakiyas of paid laborers in the course of the construction of the thūpo becoming converts to the faith, went to "sagato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thūpo.

*Etthiwa bhātīyāṃmaṃ karitvā itthiyādwē Tāwatīsaṃkā nibbattā mahāthūpaṃkā nīthīlē.
 Awaṃjittā pabbāṃmaṃ dīṭṭhakammaphalā uḥō gandhamāḍāyitvāna thūpaṃ pūjētumgata.
 Gaṇikhaṃdāki pūjētā chētiyaṃ abhivandiyū. Tasmā khaṇi Bhātiwanāwāsī thēro Mahāsiwo,
 Rattibāgē " mahāthūpaṃ wandivāmeti," āgata, tā divedna saḥā sattaṃpāṇīrukkhamaṇavānā,
 Aḍasitvāna, attānaṃ paṇi sampattimaḥhutaṃ, thātvā tā saṃvānandya pariṇāsaṃ apucchēhi ta;
 " Bhāntā sakalā dīpā dīhohhāna wō idha; kinnukammaṃ karitvāna dēvalolaṃ itō gata? "
 " Mahāthūpē lātaṃ kammaṃ; " tassa ākaṇṇu dēwatā. Ewaṃ Tathāgatiyāwa paṇḍitī mahopphalā;
 Puppayinattayaṃ thūpē itthihāki chētaṃ chētaṃ saṃsaṃpāṇīyā dātuvā itthimattāsa iddayū.
 Nawawdri chētaṃ sabbaṃ ewaṃ ādayiṇu tā. Atha rājā bhikkhusaṅghaṃ sannipātamaḥārāyī,
 Tattāsiṭṭi saḥassāni saṃnipātamaṃ bhikkhāvā. Rājā saṅghamupāgamaṃ pūjētā abhivandiya.
 Itthakāsiṇeṃ kētuṃ pucchēhi; saṅghō weyāntā " nō siddhanthāṃ thupassa iddhimantīhi bhikkhukā,*

Two women who had worked for hire at this place, after the completion of the great thūpo were born in the Tāwatīsa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thūpo to make oblations. Having made these flower and other offerings to the chētiyo, they bowed down in worship.

At the same instant the thēro Mahāsiwo, resident at the Bhātiwāno wihāro, who had come in the night time, saying, " Let me pray at the great thūpo; " seeing these females, concealing himself behind a great " sattaṃpanni " tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus: " By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the dēwas? " These dēwatās replied to him: " The work performed by us at the great thūpo. " Such is the magnitude of the fruits derived from faith in the successor of former Buddhas!

As by the bricklayers the thūpo was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (thēros) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rājā repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, " That is brought about by the inspired priests, to prevent the sinking of the thūpo itself (when completed): but now, O mahārāja! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking. " Receiving this reply, the

"*Katān itan, mahārāja, na idāni karissa tē aggaṭṭha makatwā taṇ mahāthūpaṇ samāpaya.*"
Taṇ sutvā sumāno rājā thūpakammamādraya: pupphayānāsu dasasu iṭṭhā dāsaṅkōṭiya,
Bhikkhūsaṅghe samāgāraṇ Uttaraṇ Sumanampicka chittiyaddhūgubhāttarāṇ pāsāno mēghawannaṇe,
"Aharathādi" yōjēsu. Tī gantwā Uttarakuruṇ asitī ratandiyāma, wiṭṭharī rawiṭṭharī,
Atthangulāni bahelī, gaṇṭhī pupphē nīṭhī suṭṭhī, cchamighawannaṇapāsāno dharānū ghaṇī tatō;
Pupphayānāsu uparī majjhā ēkaṇ nipātiya, chatu pāsānhi caturō manjusanēiya cchādiya.
Ekampidahanthāya diadbhāgi puratthimē adassanāṇ karitwā, tē thapayānū mahiddhikā.
Majjhānhi dhātugabbhāssa tassa rājā akkaya ratanamaya bōḍhirukkhāṇ sabbāḍḍāmanoramaṇ.
Atthāssa ratanikō khandhō sikkhāssa paṇḍachā, paṇḍamaya mulō sō, indanilē patitthitā,
Sūsuḍḍharajatakkhandhō manipattīhi sōḍḍhī, himḍamaya paṇḍupattā phalāpanāḍāṇ ankurō;
Atthangulāni tassa khānī pupphalāṇṇapāṇ chatuppadānāṇ paṇṭichā, haṇṇapaṇṭichā, sōḍḍhā.
Udāhanchaḍḍuchitānāntī muttā kiṅkīnijalāṇāṇ suḍḍāṇṇaghatapāṇṭichā dāḍḍanīchā taṇi taṇi.
Chitānāchatukūḍānhi muttāmaya kaddakō, navaṇṇa saḍḍaṇṇō ēkēṇā sī lambikō;
Ravichandāḍḍarurūpāni nāḍḍā padumakāṇīchā, ratanēwahi kuttānīchā wiṭṭnē appitānāḍḍā.
Atthuttarāṇāṇāni wāṭṭānīchā wiḍḍānīchā mahagghānāḍḍā rāḍḍāni wiṭṭnē lambitānāḍḍā.

delighted monarch proceeded with the building of the thūpo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kōtis of bricks (had been consumed).

The priesthood for the purpose of obtaining (mēghawanna) cloud-colored stones, for the formation of the receptacle of the relic, assigned the task of procuring them to the sāmanēros Uttara and Smanā, saying, "Bring ye them." They, repairing to Uttarakuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the "ganthi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired thēros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rāja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "haṇṇo," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hne. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "nelli" were studded. At the foot of the bo-tree

*Bōdhiñ parikkhipitvā nānaratana vidikā mahamaldāmuttāki sathārētu tadantari.
 Nāndratana pupphānaṃ chaṭṭagandhulakassācha pupphā puṇṇaghaṭa paṇṭi bodhimulē katānaḥ.
 Bōdhipācchīna paṇṇattē pallāṅkīpi anagghakē ubbaṇṇabuddhakapḍimañ nisidāpēsi bhāsurāḥ.
 Sarirāwayavē tassa paṇḍiya yathāraṇaṃ yāgāwāṇṇikī ratanikī katāsurucchīdā aḥu.
 Mahābrahmā thitō tathā rajatācchhatta dhārālō ; wijayattarasankhīna Sakkeḥa abhisikā dō ;
 Wīṇasakthō Pañchasiḷō ; Kālanāgō sandjakīḥ ; sahasasakthō Mārōcha saḥattisakakūḷakero ;
 Pācchinapallāṇaṃ kanibhū sīsatēsu diḍḍupī, kōṭī, kōṭī, dhanagghaṇa pallāṅkā dāṭṭanāḥu.
 Hodhiñ ussāṇē katvā nāndratanaṃaṇḍitāṇaṃ kōṭi dhanagghakāyēva paṇṇattāñ sayanaṃ aḥu.
 Sattasattāḥa jātēsu tathatthā yathāraṇaṃ adhikāri akāriṇi : Brahmādyācchanamiwacchā ;
 Dhammacakkappavattincha ; Yampabbajanampicha ; Bhaddawaggiyapabbajjāḥ ; Jātildanāṃ damanampicha ;
 Bimbisāragāmanachāpi ; Rājagahapavēsaṇaḥ ; Wēluwanassa gahanaḥ ; aṭṭi ubbaḷē tathā ;
 Kapilawatthugamaṇaḥ ; tathēva ratanachāḷamaṇaḥ ; Rāhula Nandapabbajjāḥ ; gahanaṃ Wēluwanassaḥ ;*

rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha, (in the attitude in which he achieved hnddhood, at the foot of the bo-tree at Uruwēla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahābrahmā, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijantara" chank; Panhasikko with his harp in his hand; Kālanāgo together with his band of singers and dancers; the hundred armed Māro (Death) mounted on his elephant (Girimēkhālo), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kōṭi." In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kōṭi" of treasure. The various acts performed at each of the places at which (Buddho had tarried) for the seven times seven days (before his public entry into Bārānesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahmā in the act of supplicating Buddha to propound his doctrines: the proclamation of the sovereign supremacy of his faith (at Bārānesi); the ordination of Yaso: the ordination of the Bhaddawaggi princes: the conversion of the Jātilla sect: the advance of Bimbisāro (to meet Buddha): his entrance into the city of Rājagaha: the acceptance of the Wēluwamo temple (at Rājagaha): his eighty principal disciples there (resident): the journey to Kapilawatthū, and the golden "chankama" there: the ordination of (his son) Rāhulo and of (his cousin) Nando: the acceptance of the Jēto temple (at Sāwatthipura): the miracle of two opposite

Amāsamulipāṭhiraṇṇaṃ : *Tāvātinsamhitaṇṇaṃ* ; *divabrahmanapāṭhiraṇṇaṃ* ; *thērapaṇṇasamāgamaṇṇaṃ* ;
Mahāsamayazuttantaṇṇaṃ ; *Rāhulawāḍḍamāwacha* ; *Mahāmagalasuttageṇṇaṃ* ; *Dhanapāḍḍasamāgamaṇṇaṃ* ;
Alawakagulinḍanṇaṃ ; *Apālāḍḍamanampiccha* ; *Pārdyanakāsamitaṇṇaṃ* ; *dyuwosajanaṇṇaṃ* *taṭṭha* ;
Sikāramaddawagahanaṇṇaṃ ; *singiwannayugassaṇṇaṃ* ; *paṇānāḍḍakapāṇanṇaṃ* ; *parinibbānamāwacha* ;
Dīwamanussa paridīvaṇṇaṃ ; *thērapadawandanaṇṇaṃ* ; *dahanaṇṇaṃ* *agginiḍḍanaṇṇaṃ* ; *taṭṭha* *sakkāramāwacha* ;
Dhātuvibhāṇṇaṃ *Dōṇṇa* . *Paṇḍajataḍḍanīccha* *yābhuyya* *a' dṛṣṭi* *jāṭaḍḍi* *ni* *vijjāṇi* .

results performed at the foot of the ambo tree (at the gates of Sāwatthipura): his sermon delivered in the Tāvātinsa heavens (to his mother Māyā and the other inhabitants of those heavens): the miracle performed unto the dēwas at his descent (from the heavens, where he had tarried three months propounding the "ahhiddhamapitaka") : the interrogation of the assembled thēros (at the gates of Sankapura, at which he alighted on his descent from the Tāvātinsa heavens, and where he was received by Śāriputto at the head of the priesthood): the delivery of the "Mahāsamaya" discourse (at Kapilawatthipura, pursuant to the example of all preceding Boddhos): the monitory discourse addressed to (his son) Rāhulo (at Kapilawatthipura after he entered into priesthood): the delivery of the Mahāmagala discourse (at Sāwatthipura, also pursuant to the example of preceding Boddhos): the assembly (to witness the attack on Buddho made at Rājagaha by the elephant) Dhanapālo: the discourse addressed to Alawako (at Alāwipura): the discourse on the string of amputated fingers (at Sāwatthipura): the subjection of (the nāga rāja Apālālo at • • • • •): the (series of) discourses addressed to the Parāyana brāhman tribe (at Rājagaha): as also the revelation of (Buddho's) approaching demise (communicated to him by Māro three months before it took place at Pāwanagara): the acceptance of alms-offering prepared of hog's flesh (presented by Chandayo at Pāwanagara, which was the last substantial repast Buddho partook of): and of the couple of "singiwanno cloths (presented to Buddho by the trader Pukusso, on his journey to Knsinānagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando's taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his "parinibbāna" (at Knsinānagara): the lamentation of dēwas and men (on the demise of Buddho): the prostration at the feet (of Buddho on the funeral pile) of the thēro (Mahā Kassapo who repaired to Knsinānagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahā Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho's) relics by the (brāhman) Dōno. By this (monarch) of illustrious descent, many of the "Jātaka" (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

Wessantara jidulantu withārena akārayi: *Tusitapuratōyāwa* bodhimandañ tathāvecha.
Chatuddisanti chattārō mahārājā tñitā ahu; *tettitāna* dewaputtācha; *dwattitāna* kumārīyo,
Yakkhasināpātī offhānatittha, *tatōpari* anjalimpaggahādetwā, *pupphapuggaghaḍaḍa tato*;
Nachala dāwatāchēwa *turiyavāḍakadēwatā* dādyagāhākādetwā *pupphasakkā* dhārā tathā,
Padumāniggādhādetwā aṅge dādetwā *nīkadhā*; *raṇanagghiya* *pañtīcha* *dhammachakkāna* *māwadhā*;
Khaggādhārā *dēwapantīcha*, *dāwā* *paṭṭidhārā* *tathā*; *tisāñ* *sirasi* *pañchahatthā* *gañḍhatṭassa* *pūritā*,
Dulāwā *adhiḍḍapantī* *sadda* *paṇṇatā* *ahu*; *pañlikhaggi* *chatukkaṅge* *ilikkīcha* *mahāmāṇi*,
Suwaṇṇamañimuttānañ *rāsiyowajirassācha*; *chatukkaṅge* *chattārō* *kātā* *kāwā* *paḍḍasā*,
Māwāwā *nakapāsāna* *hittiyānyēwa* *ujjālā* *wijjūtā* *appitā* *awā* *dhātugabbhīhi* *khūsitā*,
Rūpa *lānnetthā* *sabbānī* *dhātugabbhī* *mañḍarāmi* *ghana* *koṭimā* *massā* *ḍḍapāsī* *māpītā*,
Indaguttō *mahādhārō* *chhalābhīṇṇō* *mahāmātī* *kamma* *dhittā* *dyakō* *ettha* *sabbāñ* *sāwēdāhi* *imañ*,
Sabbāñ *rājiddhiyā* *itāñ*, *dēwatānagga* *iddhiyā*, *iddhiyā* *ariyāna* *cha* *asambādikañ* *paṭitṭhitañ*.

also represented. He caused Buddha's acts during his existence as Wessantara rāja to be depicted in detail; as well as (his history) from the period of his descent from Tusitapura, to his attaining buddhahood at the foot of the ba-tree. At the farthest point of the four sides (of the relic receptacle) the four groat (mythological) kings (Dattarattho, Wirulho, Werāpakkho and Wessawanno) were represented: thirty three déwas and thirty two princes; twenty eight chiefs of yakkhos: above these again, déwas bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing déwas and chanting déwas: déwas holding up mirrors, as well as those bearing bouquets of flowers: déwas carrying flowers, and other déwas under various forms: déwas bearing rows of boughs made of jewels: and among them (representations of) the "dhammachakko:" rows of déwas carrying swords: as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a "kōti." The chief théro Indaguttō, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the déwatās, and by the supernatural agency of the arahat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

Tittān taṇ sugataṇa pūjīyatarāṇ lōkuttamaṇ nittamaṇ dhātūṇ tassa wichappāṇaṇa janaṇitaṇ dāsaṇaṇa pūjīya puṇṇantaṇ sammicchamechecha matimā saddhāgūḷaṇakāto tittāntaṇa, sugataṇamīyassa munīṇa dhātuncha sampūjyātti.

Sujanapparasāsaṇaiguttādyā katī Mahāwansī "dhātugaḷḷāramagā" nāma tinsatimā paricchhēdā.

ĒKATINSATIMO PARICCHĒDO.

*Dhātugabbhāmkī kamadā nittāda petuḍa arindamā, sannipādaṇa kḍayitvā saḷḷaṇa idamabrūvī :
 "Dhātugabbhāmkī kamadā magā nittayitvā nīptī ; evuḷ dhātū niddasāmi, bhantī, jādātha dhātuyā."
 Idaṇ watuḍa mahārājā nāgarāṇa pāvīsi. Tatō dhātūḷa dharakūḷa bhikkhūḷa bhikkhūvaṇḍō wichāntiya,
 Sōnuttarāṇa nāmāyātīṇa Pūjāparivāsaḍḍakāṇa, dhātuharaṇakammāmkī jalebhīṇṇāṇa nīyājāyī.
 Chāḍḍikāṇa charamānamkī Nāthe lōḷḷithīdyakī, Nanduttarētī nāmīna gaṇḍāttirāmkī māmāḷ,
 Nimanatēdḍhīṇambadhāṇa sahasāṇḷaṇa abhājāyī : Sattāḍḍa, Payāgapattāṇaṇa saṇḍhō nḍawamdrukī.*

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, "the description of the receptacle for the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXI.

The vanquisher of foes (Dutthagāmini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them : "The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sōnuttaro, who resided in the Pūjā pariweṇa, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddha), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttāro; who having invited the supreme Buddha with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāgapattana in a vessel; and the thero Bhaddaji (one of these disciples)

Tattha Bhaddaji thirén jalaḥhiṅṅa mahiddhikā, jalapakāhāṇṇatthānaṃ dīwā bhikkhū idaṃ wadi :
"Mekāpandabhattāna mayā vuttā suvaṇṇaye pādāyo patitā ettha, pañcamasanti yōjanā ;
"Tā pāpāṇitā gangāya, jalāṃ pakkhalitā idha." Bhikkhū asuddhāvēntānaṃ Satthānaṃ tāṃ vīvedāyāṃ.
Satthāna "kaḥkhaṇa bhikkhūnaṃ vīpāḍhīti." Sā tatā gāpīnā Brahmālōkīpi wasawattāmaṭṭhataṃ,
Iddhiyā nabhaṃyugantwā sattatālasamī thito, Dussathūpaṇa Brahmālōkaṃ thapetwā woḍḍhīti kaṭi,
Ikkhānetwā, dassayitwā janassa, panna tāṃ taḥiṇi thapayitwā ; yathādhāni iddhīyā gangamāgatā.
Pādaṅgutthāna pādānaṃ gaḥetwā thāpīdāya sō, usāpetuwāna, dassetwā janassa khipitāṃ taḥiṇi.
Nanduttarō mānavaḥō dīwā tāṃ pāṭhāriyāṇā ; "pariyasattāmaḥō dhātūṃ pahu dneyitūṃ" sayāṇ.
Iti pathhegi tēnītaṃ saṅghō Sōnnttaraṇi yatiṇi tasmīṇi kammiṇi niyōjisi, sōlasawasiṇāṇi api,
Aharāmi kutā dhātūṃ ?" itī saṅghamaṇṇechehi sō. Kathāsi saṅgho thīraṇa tassa "tā dhātūyo" itī :
"Parinibbānaṃchaṃkamī nīpanāṇā Lōkandiyāḥō dhātānhipīlōkātāṇi kātāṇi Devindamabruvi.
** Dīwīnatthānaṃ dōyēna mama vādradhātānaṃ, ilāṇi, dōyāṇā Rāmāgāmi Kōlīyāthica sakāṭaṇā."*

master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity : " Here is snmberged the golden palace, twenty five yōjanas in extent, which had been occupied by me, in my existence as king Mahāpānada (at the commencement of the " kappo,") The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, " Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmālōka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathūpo, (in which the dress laid aside by Buddho as prince Siddhatta, on his entering into priesthood) was enshrined in the Brahmālōka heaven, for its spiritual welfare; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people, he threw it back there. The youth Nanduttāro seeing the miracle, spontaneously (arrived at this conviction :) " It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sōnuttaro a (sāmanēro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, " From whence can I bring relics?" The priesthood thus replied to this query : " The relics are these. The ruler of the universe, when seated on the throne on which he attained ' parinibbānaṃ,' in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of dēwas, regarding these relics : ' Lord of dēwas, out of eight ' dōnas ' of my corporeal relics one ' dōna ' will be preserved as an object of worship by the people of Kōlīyā (in Jambudīpa): it will be transferred from thence

- '*Nāgalākaṃ tatāntān, tatā nāgehi sakkatān: Lanā dāpi mahāthūpi niddhānya bhawissati.*'
 "Mahākassapaṭhēropi dighadassu mahāyati Dhammasōkanariādina dhātuvethhadrakāra,
 "Rājagahassa idamāto rājjo Ajātasattuṃ kārpeṇā mahādhātu niddhānā sakkatān;
 "Satta dōyāni dhātunā dharitvāna kārayi, Rāmāgāmanhi dōyantu Sattuchittarāgundaggahi.
 "Mahādhātu niddhāntān Dhammasōkopi bhūpati pavitvā d'atthamaññhēnā d'apetvā matān aha.
 "Mahāthūpi niddhāntān wihānā tēn dīnēniti; Dhammasōkaṃ niwārēvān tathā lhiḍḍavē yati.
 "Rāmāgāmanhi thūpōtu Gangdīre katūpana bhijji gangāya oghina; sētu dhātukaravāḍaḥ,
 "Samvādaṃ pavasitvāna, dvaidhābhinnī jālī tahiā, nānūratana pīṭhamhi atthā rasmisamākulā.
 "Nāgā dīwā kārēyānā tēn Kālanāgassa vāḍina Manjirikaṇḍabhavanānā upāgamaṃ niwādayān.
 "Dasaḥōti sahasāṭhi gantvā nāgēhi sō tahiā dhātunā abhīpūjēntō netvāna bhavanānā sakaṃ,
 "Sabbaratanaṃ mayān thūpaṃ tassūpāri gharan tathā māpetvā sakanāgēhi sadd'pūjāi iddārē.
 "Araḥhōmahati tattha; gantvā dhātu itthēnaya; sūvī dhātuniddhānamhi bhūmipalekarissati."

to Nāgalōka, where it will be worshipped by the nāgas; and ultimately it will be enshrined in the Mahāthūpa, in the land Lankā.

'The pre-eminent priest the thēro Mahā Kāssapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammasōko for relics, (by application) to king Ajātasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōnas of relics (thither); but being cognizant of the wish of the divine teacher (Buddho), he did not remove the 'dōna' deposited at Rāmāgāmo.

'The monarch Dhammasōko seeing this great shrine of relics, resolved on the distribution of the eighth dōna also. When the day had been fixed for enshrining these relics in the great thūpa (at Pupphapāna, removing them from Rāmāgāmo), on that occasion also the sanctified ministers of religion prohibited Dhammasōko. The said thūpa, which stood at Rāmāgāmo on the bank of the Ganges, by the action of the current (in fulfilment of Buddho's prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nāgas discovering this casket, repairing to the nāga land Majērīka, reported the circumstance to the nāga rāja Kālo. He proceeding thither attended by ten thousand kōtis of nāgas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpa of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nāgas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither: tomorrow the protector of the land will celebrate the enshrining of the relics.'"

Iekheivañ sañghawachanañ sutwā "sākhūti" sō pana, gantabbā' dān' peḷḷhantō pariwāmagā sa' an.
"Bhaweissatī suwē dhāyū nīḷḷhantī" mahipatī chārisī nagarī bhīrīñ sabbākiechevañ wiḷḷḷaya' an.
Nagarañ sakalañchēva idhāgamincha anjasañ, alaṇḍḍrayī saḷḷachehāñ; nāgarieka wiḷḷḷaya'.
Sakkō dīwānaminlōcha Laṇḍāḍipamaṣṭa' an dmanṭe'wā H'issakammañ alaṇḍḍrayī nēka' dā.
Nagaraṣa chaddwē' watthāḷattāñ nē' adā mahājanāpabbhāgathāñ thapāpīri narddhipo.
Upāsathī paṇṇarasi aparāṇṭe sumānāṣ paṇḍito rajāḍīchehēva sab' dāñ dra maḍḍito,
Sabbāki najāḷittikī yōḍḍhī saḷwēidhēcha mahāḍḍecha ḷalūghēna haṭṭhiwāḍjirathēcha.
Nāḍwēidhawaḷḷḷhūsi sabbatō pariwdrītā, dwayiḥa sūraṭhañ aṭṭā sūsañ chātusañḍhawañ,
Bhūsañ Kaṇḍulañ haṭṭhiñ kḍetwā puratō, sūḷhañ suwāpachakāgāḷadharō setachchhātassa heṭṭhātō.
Aṭṭhuttarasahasāni nārdcha nāriyō suḷḷā suppaṇṇaghaṭaḷḷḷāḍyō tānraṭhañ pariwdrayn.
Nāḍ pupphamaṇḍgāni tāṭhēva dāḷḍadipika tāṭṭak datta' dīyēva dhārdyitwāna iṭṭhiyō.
Aṭṭhuttarasahasāni dāraḍamalañḍatā gaḷetwā pariwdrēvañ nāḍwāṇa dkaḷḷḷhūlī.
Nāḍuttariyagḷēsi anēḷhī tāñ tāñ haṭṭhassa rathasāḍḍhī bhijjantīwa bhūṭalī.
Yanta Mahāmetṭhawañ nīriyā sō mahāḍyāṣ, yantōwa Nandanaṣaṇṇā dīwārjā asbḷhātā.

Having attentively listened to the address thus made to him, and replying "sādhū," he returned to his own pariwéno, meditating as to the period of which he ought to depart on his mission.

The monarch (Dutthagāmini) in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "Tomorrow the enshrining of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Mahāwihāra), should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakko, the supreme of déwas, seoding for Wessakommo, had the whole of Lanka decorated in every possible way. At the four gates of the city the roler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch) wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds, of the Siudhawa breed (were harnessed,) stood, bearing a golden casket for (the reception of) the relics, under the white canopy of domoion. Seoding forward the superb state elephant Kandulo fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "punoagata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb bonners of various colors, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahāmēgho garden, shone forth like the king of déwas in his progress to his own garden Nanda.

Raggō niggamandramhī mahāturīyaraṇaṃ parī, parīvētē nisināwa sutvā Sōnuttarō yati,
Nimujjitvā puthawīya, gantvāna nāgamandiraṃ, nāgarajassa pūratō tattha pāturaku lahuṃ.
Wattādyā abhiwā letvā pallakī taṃ nisīdiya, sa'karitvāna, nāginda pucchhī āgatatvā'ān.
Tasmāṃ wuttī, atthō pucchhī therasāgamanakāraṇaṃ watvādhikāraṃ sabbaṃ sō saṅghasandissamaḥarūvī.
"Mahādhūpā niddānattaṃ Buddhena wihitvā, idha tuvaṇṇatthagatā dhātu dīthi nō kiramī tvaṃ."
Tāṃ sutvā nāgarājā sō atvā domanassilō "pahū ayaṃpi samaṇō balaḥkārīna gaghītūṃ;
Tasmā aṇṇattha nētibhā dhātuvō itī chintiya tattha thitvā bhāginiyyāṃ ā'āriya nixidagī
Nāmaṇa sō Wākuladatto jānitvā tava danyāṃ, gantvā taṃ chittiyagharuṃ, gilivā taṃ karaṇḍakaṃ,
Sinruppāṇ gantvāna, kuṇḍalawattakāsayi, tiyōjanassatāṃ digha, bhāgēyōjanawattakvā,
Anikāni sahasāni mādipāni phandānaḥa dhūdyati pajjalati sayitvā sō mahādhikkō.
Anikāni sahasāni attandavāditē ahi, mēpuyitvā saydipi samantā parivadditē.
Rahūtīwāka nāgēka ārarīsu tahiṃ tād "yuddhāṃ ubhinnāṃ nāgānaṃ passissāma mayaṃ " itī.
Mātulo bhāginiyyēna hafa tād dhātuvō itī gantvāka theraṃ taṃ "dhātu natthi mē santikī" itī.

The priest Sōnuttaro, while yet at his pariwēno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nāgas, there presented himself to the nāga rāja. The nāga king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Mahā thūpo, pursuant to the predictive injunction of Buddha, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nāga rāja, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;" and (secretly) signified to his nephew, who was standing by, "By some means or other (let this be done.)" That individual, whose name was Wākuladatto, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Mēru (and by his supernatural powers extending his own dimensions) to three hundred yōjanas, with a hood forty yōjanas broad, coiling himself up, remained there. This preternaturally gifted nāga spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable dēwas and nāgas assembled at this place, saying, "Let us witness the contest between these two parties, the snakes (and the théro.)"

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the théro: "The relics are not in my possession." The said théro revealing to

Bhāgīyeyōtha kucchhiṃhi apanitā karaṇḍakaṇ, paridēwamāno āgantwā, mātulasā nīwīdayi.
Tadd sō nāgarādjā "vaṇchitamaṃ mayan" iti, paridēwī nāgā subhēpi paridēwīnaṃ piḍḍā.
Bhikkhūnāgasaṃ vijayi tuṭṭhā dēwā samāgatā, dhātugō pūjayanā tē tēnēwa saka dgamuṃ.
Paridēwamānā āgantwā nāgā saṅghassa santiḥi, bahulā paridēwīnaṃ dhātūdharaṇa dukkhā.
Tassaṃ saṅghōnukampāya thōkaṇ dhātunādapayī tēnēnatuṭṭhā gantwāna pūjādhāpēdāni dharuṇ.
Sakkō ratanapallāśkaṇ saṅgachangōtamēwacha dīdya sahadēwīhi taṇ thōkaṇ samupāgatō.
Thīrasaṃ uggaṭṭhānē kārītī Wīsaṃammusā patitṭhāpetwā pallaṅkaṇ sūhīratanaṃaṇḍapi.
Dhātukaraṇḍamāddya tassa thīrasahattathō chāngōtakē thapitwāna pallaṅkē pavārē thapi.
Brahmādehāttamādhārīsī; Santusīnō udlawijaniṇ; manīdlawāntān Sūyāmo; Sakko sūākkhantaṃ sōdakaṇ.
Chattāritu mōhārdjā ātṭhanu khaggapāṇiṇo samuggahattā tēttinā dēwapputtā mahiddhikā.
Paricchekhattakapupphā pūjayanā takīṇ phitā kumārīyōtu dweṭṭiṇā dāyādapadakkā thitā.
Paldpetwā duffhagakkhī yakkhasīnāpatipana ātṭhāwīnāti ātṭhān draḥkhaṇ kurumānā.
Wīsaṇwēdayamānēwa ātṭhā Panchasikō tahiṇ; rangasūmīnā mōpayitwā Timbarū turīgagāsaṇ;
Anikā dēwapputtā sūdhigatappayājā Mahākālō nāgarādjā thutimānō anīkadhā.

time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nāga rāja, exclaiming, "It is we who are deceived," wept. The afflicted nāgas also all mourned (the loss of the relic). The dēwas assembled (at Mēru to witness the conflict), exulting at the priest's victory over the nāga, and making offerings to the relics, accompanied him (hither).

The nāgas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théro (at Anurādhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nāgas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of dēwas, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakamma himself, on the spot where the théro was to emerge from the earth. Receiving the casket of relics from the hands of the said théro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmā in attendance bearing his parasol; Santusino with his "chāmara;" Sūyāmo with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahārājika heavens) stood there with drawn swords; and thirty three supernaturally-gifted dēwas bearing baskets of flowers. There stood thirty two princesses making offerings of "pārichchatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarū, with his stage arranged, dancing and singing; innumerable dēwas singing melodious strains; and the nāga rāja Mahākālō rendering every mark of honor. The host of dēwatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

*Dibbāturiyāni vajjanti dibbasāgāti wattati dibbagandhācha wassāni wassapenticha dīvātā.
 Yō Indaguttattāriṭṭa Mārasa paṭibhānā chakkawālasamañ katvā lōkacchekhattamampāyī.
 Dhātunāṃ puratōcchēva tattha tatthēva pañcharū thūpēsu gaṇasajjhāyān karīsuñ khālābhikkhāw.
 Tatthāganaṃ mahārājā paṭaṭhō Duttthagāmaṇi sissindāya dānti chaṅgōtamhi suvaṇṇapāyī,
 Thapetvā dhātucchakgōṇāṃ paṭiṭṭhāpīya dānti, dhātunāṃ pujiyavanditvā phitṭe pañjalikā tāhiñ.
 Dibbaccattādhikā nettha dibbagandhādhikā dānicha passitvā dibbāturiyāddi saddi sutudācha khattiyō,
 Apasitvā Brahmaḍāva tuṭṭhō acchekhariyābhūṭvā, dhātucchekhattina pujiṇi Lōkāvrajjibhāsinchicha,
 "Dibbaccattāsa, mānusaṇḍa, wimuttacchekhattamīvaṇḍa, itī ticcchattādhāriṇa lōkanāthassa satthuno,
 Tikkhattamīva chē rajjān dānanti;" hatthāmonasō tikkhattamīva dhātūnāṃ Laṅkārajjamaddāri sō,
 Pujiyāntō dhātuyō tā. dēwāhi, mānusthicha. saḥaṇḍagōṇāhīva sissindāya khattiyō;
 Bhikkhusāgāṇā paṭibhūṭvā katvā thūpān padakkhiṇāṃ, paṇḍināṇō drahitvā dhātugabbhānhi ōtari,
 Arahantō cchannavāsi kṛttiyō thūpamuttamañ samantaparivāretvā atthānaṃ katapanjalīn.
 Otaritvā dhātugabbhāṇā "mahagghēsaṇāṃ subhā thapessānti" chintēnti pītipuṇṇa narissari;
 Sādhātudatucchakgōṇō uggantvā tassa sissitvā tatthā tōlappamāṇāhi ākāsāhi phitṭe tatṭe.
 Sāyañ karāṇḍō micchari, uggantvā dhātuyō tatṭe, Buddhadhāriṇāṃ gahetvāna, lakkhanubhīyaṇṇajjalān.*

The aforesaid Thero Indaguttā in order that he might prevent the interference of Māro (Death), caused a metallic parasol to be produced which covered the whole "chakkawālan." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahārāja Dutthagāmini repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmā and the dēwas were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lankā; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation;" and accordingly he dedicated the empire of Lankā three times successively to the relics.

The monarch attended by dēwas and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thūpo; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thūpo on all sides, stood ninety six "kōtis" of "arahat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar;" the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddha, resplendent with his special attributes, according to the resolve

Gaṇḍamāṇulī Buddhōna yamakaṃ pāṭihāriyaṃ, akkaraṃ dharamānina Sugatena adhiṣṭhitaṃ. Taṃ pāṭihāriyaṃ diṇaṃ paṇanīkaggamaṇasaṃ, divamanussaṃ arahattaṃ pattā dvādaśakūṭiyā. Sīdā phalattayaṃ pattā atitā gaṇaḍḍapathaṃ hitvātha Bddhaviṇṇa tū karaṇḍamhi patipīṭhahū, Tatā bruyika chaṇḍā raggā sīdā patipīṭhāhi sakindagantathārinā nāṭakāhica sō puna, Dhātugāḍḍhaṃ parihāraṃ patvāna sayanaṃ rubhaṃ chaṇḍāgaratanapallānāhi śhapayitvā jantindharā. Dhāvitvāna punā hatthi gaṇḍhāvāsītavādrinā chātujjītiya gaṇḍhina ubbādhētvaṃ sagāruvā, Karaṇḍaṃ wīwaritvāna tū gahetvāna dhātuyā, itthiṇṭisi bhūminā mahājanahatthikā: “Andāṭulā kīṭhikipi yadi heṇanti dhātuyā janassa sayanaṃ hutevā yddīṭhassaṃti dhātuyā. “Sathnānipannādrina parinibbāna manchaki nipaṇṇāna, supāṇṇattāhi sayanamhi mahārahi.” Itthiṇṭiya sō, dhātā śhapisi sayanuttamā, tadādrādhātuyā:cha sayinaṃ sayanuttamā. Adāhiṣṭhikāpāṭhāssa paṇṇarasa upāsathā, uttarādrāṭhānakkhattā iṇaṃ dhātūpatipīṭhā. Sahadātū patipīṭhānā akampittha mahāmāhi, pāṭhārinā nīkani pavattinā anāṭhā, Rājāpaṇanno dhātū tū sītachakkettinā pūjāyī, Lankāyapaṇṇā sakalaṃ sātthānā adāraha;

made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddha at the foot of the gandambo tree.

On witnessing this miracle, twelve kōtis of dēwas and men, impelled by the ardor of their devotion, attained the sanctification of “arahat.” The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddha, reverted to the casket, and then the casket descended on the head of the rāja. This chief of victors (Dutthagāminī) together with the théro Indaguttā and the band of musicians and chorists entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: “If it be destined that these relics should permanently repose any where, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when seated on the throne on which he attained ‘parinibbāna,’ recline on the superb invaluable altar already prepared here.” Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form, reposed themselves on that pre-eminent altar.

Thus the relics were onshrined on the fifteenth day of the bright half of the month “āsāla,” being the full moon, and under the constellation “altarasāla.” From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lankā; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The

*Kāyēka sabōdhaññārañ dhātugabbhaṃki piyayi; tathā nāgāyigō machchā parissā dēwatōpēka,
 Ifattagallagatthāni datvā saṅghassa bhūpati, bhikkhūhi gaṇṇasajjhāyañ kṛtvā līkarattiyān.
 Pundhāni purī bhīrū chāreṣi "sa'aldjanā wandantu dhātu satthānā imantī" janmā kīt.
 Indaguttō mahāthērō adhiṭṭhāsi mahiddhikā "dhātuvanditu kāmāyō Lankāddīpamhi mānuṣa,
 "Tāñ khaṇanyēva dānāvā, vanditvā dhātuyō idha, yathāsa'arā gharas yantu;" tāñ yathā dhiṭṭhitañ ahu.
 Nā mahabbhikkhūsaṅghassa mahārājō mahāyaso mahābōdhanā pavattitvā tāñ satthānā nirantarañ.
 "Achikkhī dhātugabbhaṃki kicchakānīṭṭhāpitañ mayā; dhātugabbhañ pidhāvantu saṅgējāsi tumarahati"
 Saṅgēhō tē dweṣṣanāyirē tasmiñ kammi sūyējāyī; pidahīṇu dhātugabbhañ pāsāpēnāhatṭa tē.
 "Malettha māmilāyantu; gandha ruzantu mā imi; mānibbāyantu dipāka; mākinchāpi wepejjatu;
 Mē dācagacchāpāsānā sandhiyantu nirantarā" iti khīṇāvā tathā sabbaṃitān adhiṭṭhahū.
 Andāpisi mahārājō "yathā santi mahājanā dhātuniddhaññā dnettha karitūti" hitatthikā.
 Mahādhātunīlānassa piṭṭhīmicha mahājanā aśā sahassa dhātunāñ niddhānāni yathā balāñ.
 Pidāhāpiya tāñ sabbāñ, rājō thūpañ samāpāyī: caturassacha yañchettha chētiyaṃki samāpāyī.*

band of musicians and choristers, the ministers of state, the people in attendance, and the dēwatās did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital: "Let all my people during the ensuing seven days worship the relics."

The chief there Indaguttō, pre-eminently gifted with supernatural powers, formed this aspiration: "May the inhabitants of Lankā who are desirous of worshipping the relics, instantly repairing hither, worship the relics; and in like manner return to their respective homes." His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms offerings for seven days, without interruption, to the great body of priests, thus addressed them: "The task assigned to me within the relic receptacle has been accomplished: let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to the two sāmanēros (Uttarō and Sūmano), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations: "May the flowers offered here never perish: May these aromatic drugs never deteriorate: May these lamps never be extinguished: May no injury, from any circumstance whatever, be sustained by these: May these clond-colored stones (of the receptacle) for ever continue joined, without showing an interstice." All this came to pass accordingly.

This regardful sovereign then issued this order: "If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed.)

Inclosing all these, the rāja completed (the dome of) the thūpo: at this point (on the crown of the dome), he formed on the chētiye its square capital, (on which the spire was to be based.

*Puggāni iṭṭamamāḍi saṅgaccharanti kuḍḍanti sabbaveiḥḥawuttapatti hitu karentichāpihi khīḍa paṇḍa-
dhacchitā nāḍaḍiṇa janatā pariḍraḥḥitā,*

Sujānappasiddasāṇigattāya kati Mahāwanṣi "dhātaniḍḍānāṇḍa" ikaṇṇasīmō parichchheda.

DWATTINSATIMO PARICHCHHEDO.

Aniṭṭhē chāttakammē suddakammēcha chētiyē, māraṇantikarōgeṇa rājā dā gīḍṇakā.

Tissā pakkāsayitvā sō kanīṭṭhā Dighawāpī; "thūpē anīṭṭhān kammaṇ nīṭṭhōpīṭṭi" aḍuwei,

Bhāṭṭunō dubbalattā sō, tunṇawadyāhi kārīya kanchukā suddhawattāhi tīna chāḍḍiṇa chētiyā.

Chāttakārīhi kārīsi weḍiḥā; tatthā siddhukāṇ paṇṭipuggaḥḍaṇaṇa paṇṇachalākapaṇṭika.

Chāttakārīhi kārīsi chāttān wēḷumayā; tatthā kharapattamayē chāḍḍaṇiṇa muddhawādiyā.

Lakkakunkuffakāḥḥān chāttayitvā sūchittikā, rāḥḥō nīwēdayi, "thūpē kattabbān nīṭṭhān" itī.

Thus (like unto Dutthagāmini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety; and again (also like unto Dutthagāmini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the brāhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, "the enshrining of the relics," composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

When the construction of the spire and the plastering of the chētiya alone remained to be completed, the rāja was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawāpi, he said to him, "Perfect the work still left unfinished at the thūpo." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chētiya to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chētiya therewith. He also employed painters to paint the pannolled basement; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos; and in the same manner with "kharapattan" he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon; and having painted the same most beautifully with red stick lac, and "kunkutt-baka," he made this announcement to the king: "The work which was to be performed at the thūpo is completed."

*Siwikāya nipajjītuva idha gantvā mahipati ; padaḷakkhiṇaṃ karitvāna sawikāyayītuva chētiyaṃ,
 Pāṇditvā, dikkhīnadvārā sayanā bhūmisanthatē, sayitvā, dakkhinapassāna sō Mahāthūpamuttamaṃ,
 Sayitvā wānapassāna Lōhopāśādāmuttamaṃ paṇaṇṇā ; sumanā dui bhikkhuanāghapuraḷḷhata.
 Giddanapucchekkhannathāya dgaṭṭhi, tato tatā, chhannawutī kētiyō bhikkhu tasmā dūwā samdgamē,
 Gaṇasajjhāyamaṇarūṇa waggabandhīna bhikkhavaṃ ; thēraputtābhayaṃ thēraṃ tatthādivā mahipati ;
 " Athhawīsamahāyuddhaṃ yujjhantō aparājayaṃ yō sō napaṇṇachuddawatto mahāyōdho wasi mama ;
 " Machchuyuddhaṃ sampattē divā māṇṇi parājayaṃ, idāni sō mannōpiti thēro Thēraputtābhayo " ;
 Iti ekintaya. Sō thēro jānitvā tassachintitaṃ Karindanadiyā sūtā, wasaṃ Panjalipabbatē,
 Paṇṇakhiṇḍawasataṃ parivārīna iddhīyā, nabbasāgamaṃ, rōjjanā affhāsi parivēriyāṃ.
 Rōjā divā paṇaṇṇā taṃ puratēcha nisīdiya : " Tumhē dāzamaḥayōdho gaṇhītvāna purī ahaṃ,
 " Yujjhāsi, idāni lōḍava machchuyuddhamādrabbhāsi ; machchusattūṃ parājītuṃ navaḷḷōmiti." ākacha.
 Athakthēro : " Mahārāja, māḍhaya, manujādhīpa ; kilāsanattūṃ ajānitvā, ejjeyyō machchusattukā.
 " Nabbampi sawāḍdragaṇā awasaṇīyeva, bhijjati ; aniccheḍa sabbasaṅkhārā itī wuttanti Satthund :*

The ruler of the land repaired thither, carried extended on his "siwika;" and causing himself to be borne in the "siwika" round the chētiyo, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Mahāthūpo; and then turning on his left side, he fixed his eyes on the magnificent Lōhopasāda; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six "kōtis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the thēro Thēraputtābhayo was not present on this occasion, thus meditated : "There was a great warrior, who had fought twenty eight pitched battles by my side, nndannted, and without retreating a step : but now that he is a thēro, by the name of Thēraputtābhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me." The said thēro, who was resident at the Panjali mountain, at the source of the river Karindo, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rāja overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him : "In times past, supported by thee, (one of) my ten warriors, I engaged in war: now single-handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The thēro replied, "Mahārāja, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish; the whole creation, therefore, is perishable. This principle

- "*Lajjā id rajjarahitā Buddhāpīti aniccheṭṭā. Tasmā, aniccheṭṭasākhāra dukkhā manattāpi chintiya.*
 " *Dutiya attabhāsiṭṭi, dhammacchhandi mahāhīti, upatthiti diṭṭhānā, hitvā diṭṭhānā suhāsa tūweṭṭā,*
 " *Idhāgama, bahupuggaṇa aḷṣiṭṭha anikaddhā; karaṇampikarajjasa sāsanañjāṇḍiya tē*
 " *Mahapuggaḷatān; puggaṇa ydovajjāṇḍiweṭṭā tādā, sabbaṇa anussara mīwaṇa tē, suhāsa sakkha bhavissati:*
Thārasa wechanaṇa sutvā rājā attamaṇa aha: "awassayō macehuyadāhīti tvaṇa mēsi" abhāsi taṇ.
Taddha, dhāriṭṭevā pakāṭhā puggapothhakaṇ, udechitvā lēkhakaṇ dā; sō taṇ udechitvā pottthakaṇ.
 " *Ekūnasta wiṭṭhā mahārājāna karitā; ekūnastina kōṭhi wiṭṭhā Marichawattthiṭṭha;*
 " *Uttamō Lōhapaddā tīna kōṭhi karitā; mahāthūpā anagghāni karitā chaturvīti;*
 " *Mahāthūpamhi sāsana karitāni, subuddhāni, kōṭṭasasānā agghāni. Mahārājāni udechayī,*
 " *Kōṭṭhanamhi malayē agghāyikādehātāḷā, kuṇḍalāni mahagghāni duri dātweṭṭā, guphiyā,*
 " *Khiḍḍawepānā panchanna mahāthēraṇamuttamā dānā paṇanacchittēna kagga ambhāpiddhakaṇ*
 " *Chūḷaggaṇiya yuddhamhi parajjhiteṭṭā pādānā, kāḷā ghōṣāpayitweṭṭā dātweṭṭā wiṭṭhāyā,*

of dissolution (continued Thēraputtābhaya) uninfluenced by the impulses of shame or fear, exerts its power even over Buddha. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sāmanēro priest, resident at the Tissarāma wiṭhāro) imbued with the purest spirit of piety, while on the eve of transmigration to the "Dēwaloka" world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rāja on hearing this exhortation of the thēro, received the greatest relief; and thus addressed him: "Thou supportest me then even in my struggle with Death." The consoled (monarch) instantly causing to be brought the "punnāpōthakan" (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: "One hundred, minus one, wiṭhāro have been constructed by the mahārāja. The Marichawattthi wiṭhāro cost nineteen kōṭis: the pre-eminent Lōhapasādo was built for thirty kōṭis: in the construction of the Mahāthūpo twenty invaluable treasures were expended: the rest of the works at the Mahāthūpo, executed by this truly wise personage, cost a thousand kōṭis." "O, mahārāja, (continued the secretary) during the prevalence in the Kōṭṭha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'agghāyika' famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mass made of kangra seed, which had already commenced to get sown, to five eminent thēros who had overcome the dominion of sin." On (the secretary) proceeding to read: "On the defeat at the battle fought at Chhlanganiyo, in his flight the call of reflection being set up, disregarding of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

*"Dhammakathikasikāssa sappiḍḍanīsaṅkharān nālin nādimaddipinī; dāpinī, caturāṅgulaṁ
 "Mutthikāṇaṁ yattimaḍḍukaṇaṁ: dāpinīṁ sālākaḍḍayaṇaṁ: saḍḍampisariyē dānāṁ namāṭṭhēti māsanaṁ.
 "Jvitaṇaṁ anapekkhitvā, duggatīnaṁ satḍmayā, dinnāṇaṁ dānādāyakaṁ yēva, tammekāṣāti mānasaṁ."
 Taṇ sutvā Abhayō thērō taṇ dānādāyakaṁvāso raṅgō chitta paṣḍatthaṇaṇaṁ saṁvappēsi añcādhā.
 Tisu pañcāsu thērēsu kaggavambālagāhako Māliyamahādāvatthērō Sumanakufāmaḥi paṇḍāti.
 Navayyaṇaṁ bhikkhusatānaṁ datvā taṇ paribhunjī. Sō pathavēpālakō Dhammaguttādhārōtutaṇaṁ pana.
 Kalyāṇikaṁvibhramhī bhikkhunaṇaṁ saṁvābhājiya dānādāyakaṁvāso paribhōgamaḍḍaṇaṁ sayāṇ.
 Tālaggavāḍiko Dhammadinnāthērō Piyaṅguki dīpī dānādāyakaṁvāso datvāna paribhunjī taṇ.
 Magganavāḍiko Khuddatissāthērō mahiddhiko Kēlāsī saṭṭhi saḍḍandāṇaṁ datvāna paribhunjī taṇ.
 Mahāsāṅghamaḍḍhērō taṇ Ukkunagaravāḍhārako, datvā satḍnaṇaṁ satṭhaṇaṁ taṇ paribhōgamaḍḍaṇaṁ sayāṇ.
 Sarakāḥattagādhātu thērō Piyaṅgudipakī dānādāyakaṁvāso saḍḍandāṇaṁ datvāna paribhunjī.
 Iti vatvādhāyattērō raṅgō hāriṇi māsanaṁ. Rājā chittampasā datvā, taṇ thērānāṁ idamabruvi.
 "Chaturvāṭṭasāṇaṁ saṅghassa upakāraḥ, aṇamāvaḥotu kāyēpi saṅghassa upakāraḥ.*

preaching, clarified butter, sugar, and honey, a 'nāli' of each; I have provided a piece of liquorice of the breadth of the four fingers of the hand; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregarding of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathērō, hearing this declaration of the rāja, explained from various passages (of the "tēpitaka") the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): "The chief thērō Māliyadēwo, one of the five priests who had accepted the kangu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumana, himself also partook of it. (Another of these five) the thērō Dhammagatto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kalyāni vihāro. (The third) the thērō Dhammadinna, thērō of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyaṅgudipo. (The fourth) the thērō Khuddatissa, endowed with miraculous powers, resident at Mangana, partook of his share, dividing it with sixty thousand of the fraternity of Kēlāso. (The fifth) the chief thērō Mahāsāṅgho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagara vihāro. The thērō (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyaṅgudipo." The thērō Abhayō having thus spoken, administered mental comfort to the king. The rāja having derived consolation, thereupon replied to the thērō: "For four and twenty years have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been

"*Mahāthupadassanayāthānē saṅghassa kammamālakī, seviraṇ saṅghadassana tumhī jhāpētha imi*" *iti.*
Kanīthānā dā: Ilā, Tissa, mahāthupē anīthitān nīthāpēhi tuvaṇ sabbaṇ kammaṇ saṅkaccheva dāhūkaṇ.
"Sāyāpāṭṭhwa pupphāni Mahāthūpamhi puja: tikkhattuṇ upahāraṇa mahāthūpasa ḷ dāya.
"Paṭiyaditāncha saṅgathān mayā Sugatasāsanī sabbaṇ aparikkhetvā tāta wattaya taṇ tuvaṇ.
Saṅghassa, tāta, kicchēsu vāpamādittha sabbaḍḍ' itī. Taṇ anussavēva tuṇhi dsi mahipati.
Taṇ ḷhaṇaṇ gayasajjhāyān bhikkhuvāgāhō akāśeṇa; dēvatācchārathēchēva chhahidēvēthi dnyuṇ.
Yācchā vīsuṇ vīsuṇ dēvā rājāmaṇ tē paṭethitā; "amhā'ān dēvalōkaṇ tuvaṇ ḷhi. rāja, manōramaṇ."
Rājā tissa vachō vutva; "yācchadhammaṇ vāpamāhaṇ adhivāsīthā tādūtī" hatthā'ārāṇa vāya.
Wāriti gayasajjhāyamitī mantvāna bhikkhuvā, sajjhāyān thapayū. Rājā pucchēhi taṇ thānaḷ dāyaṇ.
"Agamēthāti sajjhāya dinnattāti" vādīsu tē. Rājā; "nētaṇ taṭṭhā bhāntī itī;" vātvāna taṇ vādī.
Taṇ vutvāna jaṇā: tēhi; "bhūtā machchubbhayaṇ ayaṇ ḷḷappattitī," manōraṇ. Tissaṇ kaṇḷhāwīnādanān
Kāretuṇ, Abhayatthirō rājānaṇ vānāka vō; "jaṇāpētūṇ kathaṇ saḷā dāitā tē taṭṭhā itī."
Pupphādanān ḷhipāpēsi rājā nabhāsi paṇḍito; tāni loḷḷāni lambīṇsu rātyāsu vīsuṇ vīsuṇ,

(*ns* *nh*missive *as*) a slave to the priesthood, in some conspicuous spot in the yard of the 'upōsatha' hall at the Mahāthūpo." Having expressed these wishes, he addressed his younger brother: "My beloved Tissa, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Mahāthūpo: present flower-offerings morning and evening at the Mahāthūpo: keep up three times a day (the sacred service with) the full band of musicians at the Mahāthūpo. Whatever may have been the offerings prescribed by me, to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission." Having thus admonished him, the ruler of the land dropt into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six Dēvalōkas, dēwatās presented themselves in six chariots. These dēwas remaining in their cars, separately (implored) the monarch: "Rāja, repair to our delightful Dēvalōka." The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, "As long as I am listening to the doctrines of Buddha, so long must ye wait." The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rāja inquired the cause thereof. They answered, "Because by the signal made (we understood thee) to say 'stop.'" The king rejoining, "Lords, not so;" explained what the signal meant. On hearing this explanation, some of the assembly (as the dēwas and chariots were invisible to them) observed: "Surely this (monarch) is thus supplicating, overawed by the dread of death." For the purpose of removing this misconception, the théro Abhayo thus addressed the monarch: "What should be done to make manifest that they (the dēwas and chariots) are in attendance?" The all-wise king flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

*Ewañ sò kusali parò karóti paṇṇaṇ, chāddentò aniyata yāpaṇabakampi, sò saggañ saḷagharamisōpayāti :
tasmi supphāṇō sātataratō bhaweḍ paṇṇāti.*

Sujanappasāla saṇṇegatthāya kaṭi Mahawansā " Tusitapuraganāna " nāma dwattinsatimō paricchheda.

TETTINSATIMO PARICCHHEDO.

*Datthagāmañiraṇṇōtu rājā piṭṭa jand' ahuñ. Sāli rājakumārōti tassāti wissutō sutō.
Atiwasāṇṇō sò dāi, paṇṇakemmaratō sadd, atiwachāra rūḍḍāya suttō chaṇḍḍiyy' ahu.
Asōkamāśāweīn tañ sambandhañ puḍḍajātiyyā rūḍḍāti piyyantō sò rājāñ atwāḍmayi.
Datthagāmañibhāḍāta Saddhātisso tadachchayā rājāñ kārasi abhinetto atthārasa samsādamō.
Chattakawasañ sudhākamasañ hatthipākāramasācha Mahāthūḷassa kārasi sò saddhākatandamāḷō.
Dipi na Lōhapāsādo uchchayakittā susāṇṇatō kārasi Lōhapāsādañ sò sattañhūmikañ pana.
Nawutisataraḥasagghō pāsādo dāi so tadd, Dakkhiṇḍagiriwihārañ, Kallakallānamiwācha.
Kulambālawihāraṇcha tatthā Pettangawālikāñ Itthāggcheddhikanchiwa Duḍḍalawapitisākañ.*

Thus (like unto Dutthagāmini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innnumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, " the departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAP. XXXIII.

During the reign of the rāja Dutthagāmini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sāli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chandāla caste. Having been wedded in a former existence also to this maiden, whose name was Asōkamālā, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhātisso, the brother of Dutthagāmini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpo. The Lōhapāsādo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine " kōṭis."

In the course of his reign he erected the Dukkhiṇḍagiri and the Kallakallo wihāras, as well as the Kulmbālo, the Pettangawāli, the Wēlungawitti, the Duḍḍalawapitisso,

*Dūratissakawāpicha tathā mātuvihārakaṇ kḍereicha Dighawāpivihārān yōjana yōjanā.
 Dighawāpivihārancha kārasi sahaçchētiyaṇ nānā ratanaśaḥattān tathā kḍreṣi chētiya.
 Saṇḍhiyaṇ saṇḍhiyaṇ tathā rathachakḥapamānaṇ sōwaynamānaṇ kḍreṣe laggāpti maubramaṇ.
 Chaturāṣṭi sahasānaṇ dhumaḥkhañḍānaṇisaraṇ chaturāṣṭi sahasāni pūjehāpi alādrayī.
 Eṣaṇ puggāni katvā sō anikāni mahipatī kḍayasa bhēdā itṭheṇ Tustēṇ papajātha.
 Saṇḍhātissa mahārājē wasantē Dighawāpīyaṇ, Lajjitissō jethasutō Girikum hilaṇamitāṇ
 Vihārān kḍrayi rammaṇ taṇ laniṭhasutō paṇa Thullatthano akārasi vihārān Kandaravabhayaṇ.
 Pitarā Thullatthanakō bhētu saṇḍikamāyātā sahēvāhāvihārassa saṅghasāhigallhamattānā.
 Saddhātissē uparutṭe saḥṣē maḥchēdā samagatā Thūpārāni bhikkhusaṅghān sakaḷā sanniṭṭhiya;
 Saṅghānuggaya rathassa raḥkhanatthān kumārāṇ aḥḥisinchuṇ. Thullatthanakaṇ Taṇ sutvā Lajjitissa'o.
 Idhāgantvā, gaḥetvā taṇ, saṅghā rājamaḥḍraṇi, mēvañchiva daddhancha rājā Thullathano paṇa.
 Tisō samā Lajjitissō saṅghē hutvā anūdarēna. jāniṇsu yathā buddhamitāṇ, pariḥḍanyī,
 Paḥchēdā saṅghān khampetvā danḍāmmatthān issaro tinisaḥāṣṭāni dādetvā āruḥchētiya,
 Sildamayāni kḍreṣi puggayānāni tīni sō aḥḥāta sahasānaṇ windpētiḥa antarā.
 Mahāthūpaṇ Thūpārāmaṇ thūniṇ dhūmāraṇ samaṇ thupārāmaṇathupāna sildā aneḥu mātānaṇ.*

the Dūratissakawāpī, as also his mother's viharo, and Dighawāpī viharo, distant each one yōjana from the other. At the same time with Dighawāpī viharo he built the chētiyo of that name; the pinnacle of that chētiyo he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dharmakkhandō," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapūra heavens.

While the rāja Saddhātisso yet resided at Dighawāpī, his oldest son Lajjitisso constructed the delightful Girikumbhila viharo. A younger (the second) son, Thullatthanako, built the viharo called Kanduro.

At the time that his father repaired to the court of his brother Dutthagāmini, Thullatthanako accompanied him, giving over the charge of his viharo to the priesthood. On the demise of Saddhātisso, all the officers of state assembled, and having convened a meeting of priests at the Thūparāmo, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitisso hastened hither (to Anurādhapūra); and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rāja Thullatthanako reigned only one month and ten days.

This Lajjitisso continued for three years displeased with the priesthood, as they had set aside his prior right of succession; and refused to patronize them. Subsequently the monarch forgave the priesthood; and as a penance, contributing three laes, caused three altars, formed entirely of stone, to be erected at the Mahāthūpo. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpo and the Thūparāmo to be levelled; and at the Thūparāmo establishment he enclosed the

Thupdr̥massa puratō Sild̥thupa' am̥wacha Lajjik̥sannasild̥cha bh̥i' kh̥sunghassa k̥rayi, Kanchuk̥a' tattha thupi k̥r̥ap̥. si sild̥nayaṇ, dat̥vāna sat̥asahassa wihr̥ ch̥etiyaṇhayi, Girikumbh̥ilandaṇṇassa wihr̥assa mah̥mah̥: so sat̥th̥bh̥ikkh̥usahassānaṇ tich̥warama' d̥paya. Ariy̥hawih̥dr̥aṇ k̥ariṇi tatth̥ Kandar̥ah̥nakaṇ g̥am̥ik̥ānaṇṇa bh̥ikkh̥unnaṇ bh̥it̥d̥j̥j̥ni ad̥d̥paya. Kim̥ichek̥an̥aṇ tan̥ḍulaṇṇa bh̥ikkh̥un̥iṇaṇṇa d̥paya sam̥d̥nawatt̥ham̥d̥yaṇṇa raj̥j̥aṇ s̥ k̥rayi id̥ha, Lajjik̥at̥issam̥hi mat̥i Kan̥it̥tho tassa k̥rayi raj̥j̥aṇ ch̥hul̥iṇa wass̥ni Khall̥d̥ton̥d̥igan̥imako, Loh̥ap̥d̥s̥d̥ap̥dr̥iv̥dr̥i p̥d̥d̥l̥t̥i man̥iram̥, Loh̥ap̥v̥ad̥as̥ikk̥hat̥th̥aṇ iṇ̥ṇ̥ d̥vatt̥iṇa k̥rayi, Mah̥ath̥up̥assa paratō ch̥dr̥uṇō H̥imam̥d̥iṇō W̥at̥tag̥am̥ariy̥d̥laṇ p̥k̥dr̥an̥ṇa ak̥dr̥ayī. S̥cha Kur̥und̥p̥s̥akaṇ wihr̥an̥ṇa ak̥dr̥ayī puṇṇa' am̥m̥ni ch̥ay̥y̥d̥i k̥ārd̥p̥iṇi mah̥ip̥ati. Taṇ Mah̥dr̥anta' an̥ama s̥ind̥p̥ati mah̥ip̥ati Khall̥d̥t̥ān̥nig̥ar̥j̥ānaṇ nag̥ariy̥iṇa ag̥gahi. Tassa rag̥gō k̥uṇit̥th̥t̥i W̥at̥tag̥d̥mani n̥m̥alo taṇ d̥ut̥thas̥ind̥p̥atiṇaṇ h̥ant̥v̥d̥ raj̥j̥ama' d̥rayi. Khall̥d̥ton̥d̥gar̥uṇṇō s̥ putt̥ak̥ān̥ak̥hat̥uṇō Mah̥āch̥h̥il̥iṇand̥naṇ putt̥att̥h̥ne th̥ap̥tiṇa, Taṇ m̥āt̥ar̥d̥n̥ul̥d̥d̥w̥iṇ mah̥tiṇa a' d̥si s̥: pit̥t̥th̥ne th̥ilatt̥aṇ "pit̥ir̥j̥ādi" mah̥br̥aw̥uṇ. Eṇaṇ raj̥j̥it̥th̥iṇatt̥aṇ tassa m̥āmaṇi p̥anch̥am̥i, Rōh̥ana Nak̥ulan̥ag̥ar̥i t̥h̥ō ṛd̥h̥maṇ̥ach̥it̥ake, T̥iss̥ n̥m̥adr̥āh̥man̥assa wach̥ō sut̥v̥d̥ n̥p̥an̥j̥it̥ō ch̥r̥ō ahu mah̥āt̥issa par̥iv̥dro ah̥ōiṇa.

chētiyo in a superb ease of stone. In front of the Thūparāmo he built the thūpo of stone (therefore called) Silathūpo, and the hall (called after the king) Lajjitisso, for the accommodation of the priesthood. Expending another lae, he built a chētiyo at the Chētiyo wihrō, and encaised it with stone. Unto the sixty thousand priests resident at the Girikumbhilla wihrō, he made offerings of the garments composing the sacerdotal robes. He built also the Arittho and the Kandarāhīnako wihrōs, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitisso, his younger brother Khallātānāgo (succeeded, and) reigned for six years. For the embellishment of the Lōhapasādo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thūpo Hēmamāli, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the Kurundopāsako wihrō; and caused every observance of regal piety to be kept up. The minister Mahārāntāko, assuming the character of the ruler of the land, seized the rāja Khallātānāgo in the very capital, (and put him to death).

The younger brother of that king, named Watagāmini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Mahāchūliko, the son of his late elder brother Khallātānāgo; and conferred on his mother Anulā the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brāhman prince of the city of Nakola, in Rōhāne, believing the prophecy of a certain brāhman, Tisso (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

Sagaṇa satta damiḷa Mahātitthamhi ōtaṇa; tadd brāhmaṇyōcha tē zatta damiḷapicha, Chhattatthiya voissajjima līkhaṇa bhūpati santīṇa. Rājā brahmaṇyasa līkhaṇa pīṇi nīṭṭa; "Rajjāṇa tava iddanta; gaṇa tvaṇa damiḷi," iti. "Sādhātī" sō damiḷchi yujjhi. Gaṇhāsa tīṇa taṇ. Tato tē damiḷa yuddhaṇa raṇṇasa paṇattayaṇa. Kōlambālakamantā yuddhē rājā parājito, Tittthāramadumdrina rathadrūko paldyaḷi. Paṇḍukūthaya rājina tittthārdmohi karīṇa, Wāsitōwa sadā dsi tṭawanti rājīva; taṇ diwāna paldyaṇtaṇa nigaythō Girināmalā, "Paldyaṇti mahākāśiḷajōti," bhūsaṇrawi. Tan sutwaṇa mahārājā, "siddhiṇi muma manōrathē wiḥdraṇa ettha kṛessaṇa." Icchēwaṇa chintaya tadd

"Sagabhaṇa Anulādīwaṇa aggaṇhi rakkhīṇa iti, Mahāchūḷaṇa, Mahāṇḍaṇa kumdraṇa chāpi rakkhīya."
Rathassa lahuṇbhāwatthaṇa dāṇḍa chūḷdamaṇi sabbhaṇ, ōṭṭasi Sōmadēwīṇa tassadummaṇḍa bhūpati.
Yuddhāya gamaṇiyīwa puttakanchīwa dēwīya gāyathidāna nikkanta saṇṭitāṇa sō parājito,
Asakugitēdā gāthiṇa pattaṇa bhuttaṇa Jinina taṇ, paldyitvā Wēssagiriwānti abhinīṇi sō.
Kutwikkulamahātissaro diwā tahrīṇa taṇ, bhattaṇa pādā andamattaṇa piṇḍāṇaṇa wiṇṇiya.

Seven damillos with a great army landed at Mahātitthā. The aforesaid brāhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brāhman, to this effect: "The kingdom is thine from this day: subdue the (invading) damillos." He replying, "Be it so," attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereignty being defeated in a battle fought at the outskirts of Kolambālakō, mounting his chariot, fled through the Tittthāramō gate. This Tittthāramō had been built by Paudukābhaya, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Rōhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Sihalo is flying." The mahārāja hearing this, thus resolved within himself: "Whenever my wishes are realized, I will build a wiḥrō here."

Deciding within himself, "I am bound to save the pregnant queen Anulā, as well as Mahāchūḷa, and my own child Mahānāga;" the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sōmadēwī out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refectory dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wēssagiri forest.

The thero Kutwikkula Mahātisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

Atha kitakipattanhi likhittwā paṭṭhamānaso saṅghabhōgaṃ wiḥḍassa tassa paḍā mahipati. Tatō gantwā Silasobbhā kayḍakamhi weso tatō gantwēna Mātweḥḥge Sālagallasaṃpaki Tatthadissa ditṭhapubbānā thirān thiro mahipati apañṭhāssa appisi Tanasiwassa idhukaṇ. Tassa sō Tanasiwassa ruttihāssantilā tahiā rājā chuddassa wasāni wasitina upañṭhā. Sattasu damilētiḥō Somadēwimaddhāniyā rāgaratṭō gahetwēna paratiramagē lahaṇ. Ekē paṭṭā dāwābassa Anurādhapuri thitā dāga tina santutṭhe paratiranagē lahaṇ. Pulahatthō damillo tini wasāni kārayi rājān, sēdapatī kutwā damilla Rāhiyachayā. Pulahatthān gahetwā taṇ, duwē wasāni Rāhiyo rājān kāresi; tassāni Panayamāro chamāpati. Rāhiyantaṇ gahetwāna rājāsī Panayamāro satta wasāni; tassāni Piliyamāro chamāpati. Panayamāraṇ gahetwā sō rājāsī Piliyamāro satta wasāni tassāni Dāthiyō chamāpati. Piliyamāraṇ gahetwā sō Dāthiyo damillo pana rājān Anurādhapuri duwē wasāni kārayi. Ewaṇ damilardjūnā tisaṇ paachannamiwāhi honti chaddassawassāni satta maddha uttarā. Gatāyā nēd paṭṭhaṇ Malayinulādēwiyā; bhariyā Tanasiwassa pādā pahari pachēkhiyā. Kujjhittwā rōdamānā sō rājānā wpaṇṇāmi. Taṇ sutwā Tanasiwō sō dhaamaddya nikkhami.

(certain lands) for the support of his fraternity, recording the grant on "kétako" leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Silasobbhakandako; and quitting that retreat also, he repaired to the Wélangō forest in the neighbourhood of Sālagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wéssagiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rāja sojourned here, in the habitation of this Rattēka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sōmadēwī, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurādhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Bāhiyo his minister, reigned three years. Bāhiyo putting the said Pulahattho to death, reigned two years. Panayamāro was his minister. Panayamāro putting the said Bāhiyo to death, reigned seven years. Piliyamāro was his minister. Putting that Panayamāro to death, the said Piliyamāro was king for seven months. Dāthiyo was his minister. The said Dāthiyo damillo putting Piliyamāro to death, reigned at Anurādhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulā went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions; and the Tanasiwo's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

*Dīviyā wachanañ suttaṃ tassa dhammaṃ purā. dīviputtañ dīveimaddāya tato rājapī nīlāhami.
Dhanasandhāya dāntaṃ Sivañ vijjhi; Mahāsīro rājānāmañ adāyitvā akāsi janasaṃgahañ.
Atha atthasacheṭṭva mahantī yāhasammattī, parivāro mahā si parihārōva rājino.
Kumbhila ambhitisathirā diwā mahāyaso Achchagallawihāramhi buddhayaṃamādrayī.
Watthū sōdhitarāhī dīdānchittiyaggaṇā Kapisisawarachaṃhi rōhantī, mahipati
Arōhantō sandhikō diwā magganisinnā aṇ “nanipavutī” kujjitvā, kapi sivañ aghālayī.
Sivā satta amachchāpi nibbinnānena rājīnā tassa santī dā pādāyitvā pakāmantā yathādruchi.
Maggē wīrutā chōrthi wihāraṃ Hambugallawān pavasitvāna adakkhū Tisathirān bahussuta.
Chaturidāyathirō sō yathā la-bhānī dāpāyī watthapānitaṃ ilānī taysulā pāhānā tathā.
Assattha lālī thērō sō “kūhiñ yathāti” pucchhī tē; attānāñ dāhātva tē tañ pavattiniwidāyū.
“Kāritu lāhi sakkaṇṇā Jināssanapaggahañ; damilāhivēdha raṇṇōvā” tīpuffhātu tē pana.
“Raggō sakkaṇṇō” ahaṇṇu: saṇṇāpetvāna tē itī ubhō Tissamahātsīva thērā dāyā tē tatā,
Rājīnō santikañ netvā, aṇṇamaṇṇāñ lāhamāpāyū. Rājācha tē amachchācha thērī swamayadāyayū;*

On receiving the queen's account (of this outrage), before he (the Tanasiwo) could arrive, the king attempted to make his escape; taking his consort and two children with him: (at that instant, however, seeing) Siwo (the hunter) rushing at him with his bent bow, the chief of Siwos (the king) shot him. Then proclaiming himself to be the mahārāja, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhilaka théro, celebrated a festival of offerings unto Buddha, at the Achchagulla wihāro.

While the minister Kapisiso, who had ascended to the chétiyo—which was constructed on an eminence—for the purpose of sweeping it, was descending; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings); and noticed the said minister Kapisiso seated in their path. Exclaiming, “Will he not rise?” he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallako wihāro, they presented themselves to the learned théro Tisso. The said théro, who was profoundly versed in the four “nikāyas,” bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théro inquired, “Whither are ye going?” They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, “With whom will it avail you most to co-operate for the cause of the religion of the vanquisher; with the rāja, or with the damilles?” they replied, “It will avail most with the rāja.” Having thus made this admission, the two théros Tisso (of Kutwikkullā) and Mahātsiso (of Kumbhilako) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the théros: “When we send for you, after

"Siddhi kamat' pisiñ' nō gantaḥḥaṇ' suttikañ' " itī, thēri dāwēd patiñḥaṇ' ti yathāhaṇ' dganjisaṇ'.
Rājā Anurādhapuraṇ' dganwāna mahāyasa Dāthikaṇ' damiḥaṇ' hantwēd sayāñ' rajjamaḥārayi.
Tata Nigaythārdmaṇ' taṇ' wiḍḍikaṇ' suttwēd mahipati wiḍḍaṇ' kḍrayi tattha dāwēdāpariwīnaḥaṇ'.
Mahāwihārapatiḥḥad' dāwēd wawāsatissaṇ' suttarasaṇ' wasiṇ' dāwēdāddāthikaṇ' suttwa,
Tathāddiṇ' dāwēd alikkantaw' sḍḍaro Abhayagiriwihāraṇ' sō patitthāpēsi bhūpātī.
Pakkāṇ' suttēd ti thēri tēṇ' pubbajakkāṇ' taṇ' Mahāwihāraṇ' suttwēd mōwēdā sḍḍ.
Giriyaṇa yamā dārdma rājā kārasi sabbhayaṇ' tasmābhayagiriwihāraṇ' wiḍḍō nāmda aṇ.
Andapēd Sōmadāwīṇ' yathā thēni thapēsi sō : tasmā taṇ' nāmdaṇ' katwēd Sōmadāwīṇ' suttarasi.
Rathā brōpitaṇ' sḍḍhi tasmiṇ' thēni waraṇḥāṇ' Kāḍambapupphakumbamhe nīlād' tattha aḍḍasa
Muttayantaṇ' sōmaniraṇ' maggaṇ' hatthina chhādiya. Rājā tasmā warhō suttwēd wiḍḍaṇ' tattha kḍrayi.
Mahāthūpasasuttarato chētiyaṇ' wechawattthukaṇ' Nīlāwāḍḍhakaḍḍakaṇ' nāma rājā sūtiya kḍrayi.
Tēṇ' suttasa yathāṇ' Uttiyōndma kḍrayi nagaramhā dakkhīṇata wiḍḍaṇ' dakkhīṇawāḥyaṇ'.
Tatthiwa Mūlawōndmaṇ' wiḍḍaṇ' Mūlandmaḥō amachcho kḍrayi tēṇ' sōpitaṇ' nāmdaḥō aṇ.

our enterprise has been achieved, ye must repair to us." The thēros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurādhapura, and putting the damillo Dātikō to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Niganthāramo (at which he was reviled in his flight), and on the site thereof built a wihāro of twelve piriwēnnos. This devoted sovereign completed the Abhayāgiri wihāro in the * two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahā wihāro. Sending for the aforesaid thēros, the grateful monarch conferred the wihāro on the thēro Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abhayo, who built the temple (on its site) called it the Abhayāgiri wihāro.

Sending for his queen Sōmadāwī, he restored her to her former dignity; and to commemorate that event, he built the Sōmarāmāyo, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's fight,) and concealed herself in the Kāḍambopuppha forest, she noticed a young sāmānéro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * * The rājā being told of this (act of delicacy) by her, constructed there also a wihāro.

To the north of the great thūpo (Hēmawāli) the monarch himself built a lofty chētiyo, which was named Silasobbhakandako.

Of the (eight) warriors, the one named Uttiyo built to the southward of the town the wihāro called Dakkhini wihāro; in the same quarter, the minister Mūlawo built the wihāro called Mūlawo, from whom it obtained that name; the minister Sāli built

* The Mahāwihāro having been founded a.c. 306; according to this date, the Abhayāgiri was completed a.c. 89.

Ewan saddhaya sō rōjā katvā puṇṇāni nīkadhā, chaddasannā wassanā, accheyāna divaṇaṇḍa.
Wattagāmaṇiṇo puttō Chōraṇḍōti vīsutō Mahāchūlassa rajjamhi chōrō hutvā eharī tadd.
Mahāchūle uparātō rajjān karayī āgatō attanō chōrakāle sō nīdassā yitu nābhā,
Atthārasavāḍḍhī tē viddhāṇḍapḍī dummantī rajjān daddasavassāni Chōraṇḍō akkayī,
Lōkantarikanirayaṇa pāpō sō upapajjatha. Tadachcheyī Mahāchūlārāṇṇō puttō akkayī rajjān tiṭṭhewassanī,
rōjā Tissōti vīsutō.

Chōraṇḍassa sēritu wisamaṇ vīsamānūlā vīsaṇ dātvaṇa mārīni balattharattamānāsā.
Tasmīn yīvassalathī sā Anulā rattamānāsā Tissā vīsaṇa ghātetvā tassa rajjamaddayā.
Sivonāma balatthō sō jettahadbedhikō takhī katvā mahēsīn Anulān wassān māsā-ṭṭayāddhikān.
Rajjān kārēsi nagarī Watukī damīlēnūlā rattā vīsina taṇ hantvā Watukī rajjamappayī.
Watukā damīlō sōhipurī nagarawaddhikā mahēsīn Anulān katvā wassān māsā-ṭṭayāddhikān.
Rajjān kārēsi nagarī Anulā tattha āgataṇ passitvā dārubbhatikān tasmīn rattamānāsā ;
Hantvā vīsina Watukān tassa rajjān samappayī. Dārubbhatikā Tissō sō mahēsīn kāriggānuleṇ ;
Ekamāśāddhikān wassān purī rajjamakkayī. Kārēsi sō pokkharapitaṇ Mahāmaghawanē lahuṇ.

Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahāchūlo, Nāgo, surnamed Chōro (the marauder), the son of Wattagāmini, leading the life of a robber, wandered about the country. Returning after the demise of Mahāchūlo, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen viháras. Chōraṇāgo reigned twelve years. This wretch was regenerated in the Lōkantariko hell.

On his demise, the son of Mahāchūlo, named Tisso, reigned three years. The queen Anulā, deadly as poison in her resentments, inflamed with carnal passion for a balattho, had (previously) poisoned her own husband Chōraṇāgo. This Anulā poisoned (her son) king Tisso also, actuated by her criminal attachment to the samo balattho, on whom she bestowed the sovereignty. This balattho, named Siwo, who had been the senior gateporter, conferring on Anulā the dignity of queen consort, reigned at the capital one year and two months.

Anulā then forming an attachment for a damillo, named Watuko, and putting (Siwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulā in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulā becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tisso, made Anulā the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahāmōgho garden (which was filled up in the reign of Dhātusēna). Anulā then

*Athawisati wassudi rajjañ kārasi khattiyō; Mahāddhī'ardjassa bhātikattā mahipati
 Dīpi Bhātikarājādi paṭṭaṇṇi asi dhammiko; kārasi Lōhapāsādi paṭṭaṇṇi khārasamāthasā,
 Mahāthūpewatthikā dūi; Thūpawhēpōsathawehayañ, attanō bālinuññitvā nagarasā samantatō.
 Rōpēpetvā yōjamañi sumāga nikhujjakūwicha palawiddhikā ydwa dhurachchhatta narddhipā,
 Chaturangulabāhāna gandhāna wruchchitayañ limpēpetvāna pupphāni woffhī tathā sādākañ;
 Niwāsitvāna kārasi thūpañ mādāgulāpamañ puna chāngulabāhāyā mādāwīdya chitayañ;
 Limpēpetvāna kārasi tathāwa kasumachchitāñ, puna sō pādāna ydwa dhurachchhattāwa chitayañ.
 Pupphāni ākīrēpetvā chhāddasi pupphardāni utthēpetvāna yantthi jālañ. Abhayaupāpith.
 Jalāni thūpañ sīchanā jalaṇṇijamakaraya; sakaṭasatāna muttānañ saffhāñ sādādhya sādākañ,
 Maṇḍēpetvā sulkāṇṇi sūla dhammakārayi, paṇḍājālañ kēretvā tañ khipāpiya chitayañ.
 Sōwaṇṇāni padumāni chakkamattānt sandhiva laggēpetvā; tatō muttā kalapā ydwa kēthimā,
 Padumā lambayitvāna mahāthūpamapujaya. Gaṇasajjhāya sadākañ sō, dhātugabbhāmi tādāwañ,
 Suted; "adiwā tādāni woffhākāsanti" nichchitō, pāchiuddikamāmi anādhro nīpajjatha.
 Thērd duedān mēpayitvā dhātugabbhāñ nēyitvā tañ, dhātugabbhāwēbhātin sō sabbādhānā mahipati,*

island as Bhātiko rāja. This righteous personage caused the Lōhapasādo to be repaired, and two basement cornice-ledges to be constructed at the Mahāthūpo, and an "upōsatha" hall at the Thūparāmo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yōjano environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Mahāthūpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick; and there (between these garlands) having studded flowers by their stalks most completely, he made the thūpo represent a perfect bouquet. On a subsequent occasion, he caused this chētiyo to be plastered with a paste made of red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chētiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abbayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thūpo; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chētiyo with a drapery net work studded with "pāwāla" stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, "kālāpās," and flowers, he made offerings to the Mahāthūpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thūpo); and vowing, "I will not rise till I have witnessed it," he laid himself down, fasting, on the south east side (of the dāgoba). The thēros causing a passage to develop itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence

*Nikkhantō taddisikhēva potthasuphī, pujayī maṭṭhūbhagghī gandhīhi ghatthī sarasikhica ;
 Anjanaharītthī tathā manvīlākhica manvīlāsuphasitva bhavitvā chētiyaggaṇe ;
 Thitāsu goppamattāsu rachitthupphalākhica thupaggaṇamhi sakale puritā gandhakaddamē ;
 Chittāṇṇajoghiddāsu rachitā uppalākhica wārayitvā wārimaggaṇā tathēva puritā ghatā ;
 Pattawattīhi nikkhī katavattīnikkhākhica madhukatelamhi tathā tīlatitā tathēva ;
 Tathēva dipawattānaṁ subhūhī sikkhākhica yathādwattīhi itthi madhukappasā khattiyō,
 Sattakhattūṇā sattaḷakhattūṇā pūjāḍḍi vasaṇā vasaṇā, anuvāsīvanāyitvā suddhamaggaḷamuttamā.
 Bōdhīsaṇḍapūjācha tathēva urubhāyā mahāvēsāḍḍi hapūjācha ulārā atthavasiṭṭi.
 Chaturasīti sahasāni pūjācha anutārīkā viwādhāṇā natanachechanca nanduriya vadditā.
 Mahāthūpi mahāpūjāṇā saddhānunnō aḍḍarāyī ; divasasācha tikkāḷakhattūṇā Buddhupattāḍḍanamaggaṇā.
 Dvēḷḷakhattūṇā pūppabhāḍḍirīncha niyataṇā sō aḍḍarāyī, niyataṇā chhājandāncha pavāraṇāḍḍanamaggaṇā.
 Tēsa phāḍḍitawattāḍḍi pariḷi hāraṇā vamaḍḍarāṇā bhūḍḍi pāḍḍi saḍḍhāsa. Chētiyē khattamāvaṇcha
 Chētiyē parikammattāṇā aḍḍā : tathā khattiyo, sādā bhikkhī kusasāsa wikkāri. Chētiyaggaḷatē
 Sālāḍḍawattakhattāncha Se duppācha bhūpati Chitta Muni Muchalawhī upattāḍḍattayitvā ; sō tathā paḷu-
 magharikkhattāpāḍḍiḍḍiḍḍiḍḍi manārami,*

returned, caused an exact representation of what (he had seen there) to be painted, and made offerings thereto : first, of sweet spices, aromatic drugs, vases (filled with flowers), golden sandal wood, and orpiment : secondly, having spread powdered red lead, anklo deep, in the square of the chētiyo (he made offerings) of uppala flowers studded thereon : thirdly, having filled the whole chētiyo square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes regularly marked out in that bed : fourthly, stopping up the drains of the chētiyo square, and filling it with cows' milk butter (he made an offering) of (an illumination) of innumerable lighted wicks made of silk : fifthly, a similar (offering) with buffalo milk butter : sixthly, a similar (offering) of tala oil : seventhly, an offering of an incalculable number of lighted lamp wicks.

Of the seven offerings to the Mahāthūpo above described, the monarch caused each to be celebrated seven times, on separate occasions.

In the same (splendid manner in which the water festival at the Mahāthūpo had been conducted), in honor of the pre-eminent bo-tree, also, he celebrated annually without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably actuated by pious impulses, celebrated the great wésākha (annual) festival twenty eight times ; and eighty four thousand splendid alms-offerings ; and a great festival at the Mahāthūpo, with gymnastics of all descriptions, and every kind of instrumental and vocal music ; and he repaired daily thrice to assist in the religious services rendered to Buddha. Without omission he made flower-offerings twice daily ; (he gave) alms to the distressed, as well as the pavāraṇa alms (to the priesthood) ; to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king for the preservation of the sacred edifices in repair, dedicated lands ; and also provided constantly for the thousand priests resident at the Chētiyo mountain, "salāka" provisions. This monarch, in like manner, at the three apartments called "chitta," "muni," and "muchala" in the palace, and

Bhājento panchathānamhi bhikkhu gandhadhūri yuti, pachechayina upatthāti sudd dhammā sagrawo.
Pordārdjantiya tañ yañ kinchi idghanissitañ akkasi puñnakammañ so sabbañ Bhātiabhupati.
Tassa bhātikardjassa acchehayi tañ kanitthakā Mahāddhikamahāndgandmā rajjandroyi,
Dudilasanyitva vassāni, nānd puññapardyañ Mūhddhupamhi kinjakkhapadāqē althardpayi.
Wādikāwariyālancha kārti wēthakāngbanañ; dipi sabbañwihāru dhammananamadāpayi.
Ambatthalamahādhūpañ kārūpēti. Mahipati wayē alitthamānamhi, varitvā Mūgino gupāñ,
Chajitvāna sañāñ pūnañ, nipajjitvā sañāñ tādhiñ, thapayitvādechayāñ tasmiñ sanitthāpetvāna chētiyañ.
Chatuddhāre thapāpēsi chaturā ratanagghikā suvipphikā suvibhatti nāndratana jētiyā.
Chētiyē patimōchētvā nāndratanañanchuñāñ kanchanañsubbalāñchettha muttlāmbāncha dāpayi.
Chētiyapabbatāvastē alaṅkariya yōjanāñ yōjāpetvā chatuddhārañ samantādechdruvēthikāñ.
Wēthiyo wāhatū pañi āpanāni paṇḍriya dñējaggikāto raphi māñḍayitvā tahiñ tahiñ,
Dipamāñ samujjō tahi kōrayitvā samantato nañanachēdāni gēdāni wāditānicha kōrayi.
Maggi Kālamānasitō ydwa chētiyapabbatā gantvā dhōtiki pādāki kōrayittharañpatthānāñ.
Nanachagāttavāditā samajjamakarūñ tahiñ nagarava chatuddhāre mahā dānāncha dāpayi.

at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiyo, constantly observed.

On the demise of Bhātiyo rāja, his younger brother Mahādātthiko Mahānāgo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Mahāthūpa with "kinjakkhā" stones; enlarged the square, which was strewn with sand; and made offerings of preaching pulpits to all the wihāras on the island. He caused also a great thūpa to be built on Ambatthalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chētiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chētiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skillful artificers, he had the chētiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yōjaṇa round the chētiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chētiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chētiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

*Akasi saḷaḷi dīpi dipamāḍa niraṇṭaraṇi saḷilēpi samuddassa samantā yōjanantari.
 Chāṭṭiyassa mahi tēna pūjā sū'ārītā subhā "giriḷhaṇḍa mahapūjā" udrā wechatti idha.
 Samagatānaṃ bhikkhūnaṃ tasmān pūjāsamagatā dānaṃ affhasi thānēnu thapāpetuṃ mahipati,
 Tāḷasitvāna tattatthā affhasāvaṇṇa bhāriyā chātuvāsaḷasānaṃ mahāddānaṃ pavattiyā,
 Chakkarāwardā pūddai baṇṇamakkhaṇaṇa kārāyī chātuddāre naḍḍipitthi saddaṃ vamaṇamādrayī.
 Puḍḍarājūhi thapitā bhāradvājapitā tathā puggakammaṇi aḍḍpetuṃ sabbaṃ kārāyī bhūpati.
 Attānaṃ diviṇi puttā dūtī hatthi āvaṇṇamaggalaṇi, vāriyāntōpi saṅghina, saṅghassa dāsi bhūpati.
 Chāsatasaḷasagghanaṇaṃ bhikkhūsaṅghassa sū'adda, sata saḷasagghanaṇaṃ bhikkhūnaṃ gāndiyatu,
 Dātuvāna kappiyaṇi bhaggaṇi vīvādaṇi vīdhikāśāda, attānaṇḍava sīrīcha saṅghato abhinīharī.
 Kāḍḍyanakaṇḍiyāṇi Maṇidagapabbatawāyaṇi vīdhānaṇa Kalāḍaḍḍaṇaṃ kārēsi manujāḍḍhipo.
 Kuḇubāṇḍanattirī Samuddavīdhāramiwecha, Huvāḍḍaḍḍiyāṇi Chulāḍḍapabbatawāyaṇi
 Pāḍāṇḍipakawehampi vīdhā kārēsi saṇḍa pāḍiyāṇi upaṇṇassa samantassa khāṭṭiyo.
 Upaḍḍarī pavattitvā samantā aḍḍḍayōjanaṇi saṅghaḍḍhōgamaddaṇṇa vīdhassa mahipati.
 Pandavāpī vīdhānaṇa samantassa khāṭṭiyo tutthā vīdhāssa dāpi saṅghaḍḍhōgaṇi tatthēva sū.*

bestowed alms at the four gates of the capital; throughout the island; and on the waters of the ocean, all round the island within the distance of one yōjana. From the celebrity and splendor of the festival held at this chēṭṭiyo, it acquired in this land the appellation of the "Giriḷbandha" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gāmini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalāḍa vīhāro in the mountain named Maṇināgo, at Kalāyāṇakanniko; on the shore of Kuḇubāṇḍana, the Samudda vīhāro; and a vīhāro at the Chūlānāgo mountain, in the Paśāna isle, which is in the Huvāḍḍakanniko division (Rohana). To a certain sāmanēro priest, who presented some beverage while he was engaged in the construction of these vīhāros, he dedicated (lands) within the circumference of half a yōjana, for the maintenance of his temple. He bestowed on that sāmanēro the Pandavāpī vīhāro; and in like manner the means of maintaining that vīhāro.

Uṇṇasāthasān digharattaṇ sō nicchhīnī chētiyaṇehayī, rājā parādākamamāhi yuttī saṭṭhī bāhikkavo, Sahoghī gāhayitwēna rājā Chētiya pabbatē pakkhipāpisi Kanirawhī pabbhāramhī aslākī. Kanirājānuchayēna Amapāgāmasayitva Chūlābhayō wasamikaṇ rajjān karisi khattiyō. Sō Gōnakasanditirē purapassamhī dakkhīnī, kārpāpisi mahipālō wihārā Chūlagallakān. Chūlagallayazachayēna Siwālī kaṇṇiṭṭhikā Amapādhātō, chaturō māsī rajjamaḍḍayī. Amapādhāgintiyō Siwālī apaniya, taṇ llandgōti nāmāna chāttaṇ wāpāyī purī. Tisawepiṇ gētī tasmī dīwazā narddhipī, taṇ hitwā, puramāganjū bāhawō lambakannakā, Tahīn adiwā tī rājā kuddhō "tēhi akārayī madayanti;" wāpāyī passī Mahādhūpacchayan sayān. Tisān wachdrakē katwē chaṇḍāliwā jhapāpāyī, Tisā kuddhā lambakannā sabbi hutwēna ikatō, Rajānaṇ taṇ gahetwēna, ruddhitwēna sakā gharī, sayān rajjān wachdrakē. Rāggo dīwī tadd sakaṇ, Puttakaṇ Chandamukhasamādayitva kumārakaṇ, dhātīnaṇ hatthī dātawēna, maggalahatthisanikaṇ Pīsiri; watwē sandīsaṇ. Netwē taṇ dhātīyo tahīn wadīsaṇ dēwisandīsaṇ saṇ amangalāhatthīnaṇ. "Ayaṇ tī sakkitō puttō dmikī dārakī ṭhītō, arihī, ghātātō siyō tayd ghātō imassatu "Twamātānkira ghātīhī: istān dīwīwacchō;" tī watwēna taṇ saydāpīwā pādāmūlami hatthīnō.

suspended the performance of religious ceremonies in the "upāsatha" hall of the chētiyo (Giri wihāro); and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cave, in the Chētiyo mountain.

By the death of this Kanirāja, the monarch Chūlābhayo, son of Amandagāmini, reigned for one year. This ruler caused to be built the Chūlagallako wihāro, on the bank of the Gōnako river, to the southward of the capital.

By his demise, his younger sister Siwālī, the daughter of Amandi, reigned for four months; when a nephew of Amandi, named Ilanāgo, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakannakos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rāja missing these men there (at the tank) enraged, exclaimed, "I will teach them subordination;"—and in the neighbourhood of the tank, at the Mahāthūpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chandalas. By this act the lambakanna race being incensed, rose in a body; and seizing and imprisoning the rāja in his own palace, administered the government themselves. In that crisis, the monarch's consort (Mahāmattā) docking her infant son Chandamukōsiwo (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen's directions to the state elephant: "This is the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou slay him: this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant,

Dukkhittó só rudutvāna nāgō bhētvāna dīhakañ pavisitvā mahāsatthūñ dūdrañ pātiya thāmasā. Rañño nisinnajhānamkī ugghatetvā kawdākañ, niddāpiya tañ khaṇhī Mahāditthamupdāmi, Nāmañ drōpayitvāna rājānañ, tattha kunjarō pakekkhīnō dadhittirina sayāñ Malayamāruki. Paratirī ve vasitvā só tinivassānī khattīyo balakāyañ gahetvāna agd nīwābhī Rōhanañ. Tittī Bhaḍḍharakobbāmañ ētaritvāna bhūpati, akkāñ Rōhañ tattha mahantañ balasāṅgakañ. Rañño maggalahattī só Dakkhiṇamālayā tatō Rōhanañiytwa āgāñjī; tassa kamma niddāwē. Mahāpātumandamāsa tattha jūtaka bhāgiyo Tulādhārawha wāssa mahādhīraza santikī, Kapijātakañ sunitvāna, bōdhisattvā pāddāwē, Nāgamahāvihārañ so jiydmnttadhanussatāñ, Katvā, kārasi thūpancha waddhāthkī yathā phītañ : Tissawāpīncha kārasi, tatthā Dūrawhawāpīkañ. Sō gahetvā balañ rājā yujjāyā abhinikkhami. Tañ sutvā lambakāṇṇaṇcha yuddhāya abhināyutā, Kapallakhaṇṇa dūwāramhī khettī Haṅkāropiṭṭhikī yuddhañ ubhinnañ wattittha aṅṅamañña wilethanañ. Nādukkilantadihattā purāñ siddanti rājīno, rājā nāmañ sāwayitvā sayāñ pāwisi tīna só. Tīna bhūtā lambakāṇṇaṇ sayīkañ uwarīna; só tīsañ stēdāñ chhīnditvā, rotthāndhāsamañ karuñ. Tikkhāttumicantaṇ kātī, karuēdya mahipati "amretvāna gāḥḍḍha jīwagākañi" obruwī. Tātō wjittasāṅgamo purāñ dhamma bhūpati, chhāttañ ussāpayitvāna, Tissawāpīkhaṇaṇ agd.

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the meb). Having broken open the door of the apartment in which the rāja was concealed, placing him on his back, he hastened to Mahātittha. Having thus enabled the rāja to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Rōhoua division; and landing at the port of Bhakkharahobbo, he there, in Rōhona, raised a powerful army. The rāja's state elephant hastened to the said Rōhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijātaka (or the discourse on the incarnation of Buddha in the form of a monkey) in the fraternity of the thero named Mahāpadumo, who was a native of that division, resident at Tulādhāro; and being delighted with his history of the bōddhisatto, he (this rāja) enlarged the Nāgamahāvihāro to the extent of a hundred lengths of his unstrung bow; and extended the thūpo also (of that vihāro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dūra tanks.

This rāja putting his army in motion, set out on his campaign. The lambakauus hearing of this preceeding, prepared themselves for the attack. Near the Kapallakhaṇḍo gate, on the plain of Ahakūrapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rāja shouting out his own name, threw himself (into the midst of the conflict). The lamhakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of domiuen,

Jambhida uggantw sumagāḍḍipasaḍḍiḥṭṭa attanō srisam-pattīṇa diwā; tassantardiyike
Lambakannē saritodea; kuddhō sō yōyāi rathē yugaparampārā; tīsaṇ puratō paweia purāa.
Mahādeatthusa ummārē thātaw rājānapasī sō "imisaṇ sissamummaṇṇe amīṇa chhāidatha bhō itī."
 "Gaṇḍ itī rathī yuttā tawā kanti, rathisaḍḍha, sigghaḥḥāraṇa tīsa chhēdḍaya tatā itī."
Mātwyā atha saṇḍitā sīsaḥchhāidā nīwārīya; aḍḍaṇa pādaggutthāṇa tīsaṇ rājā achhēdayi,
Haṭṭhiṇ wutthāṇa janapadaṇa add haṭṭhiṇa chhātiyo Haṭṭhiḥhōgajanapadō itī tīdasi nḍamatō.
Eweh Anurādhapūrē Ilaṇāgo mahipatti chhābbaḍḍai aṇḍai rājāṇa kareyi chhātiyo.
Ilaṇāgasaṇchayā tassa puttā Chādamukkhōsiwō affhawarā sattaṇḍaṇa rājā rājamaḥḍrayi.
Maail dragḍmaḥṭi wāpīṇa hārāpetw mahipatti Issarasamanawhaṇa wihārassa aḍḍai sō.
Tassa rāḥḥa mahisēcha taṇ gāme pattimattāṇō tasswadd wihārassa Damild diwitti wīzwut.
 Taṇ Tīsaṇwāpīṇa kīḍya kantwō Chādamuḥḥāṇaṇa, Yasalālakatissōti wīzwutō taṇkanipphakō,
Anurādhapūrē rammi Laṇḍāyawadani sūbhī sattaṭṭhawassapphamaḍḍiḥṭi rājā rājamaḥḍrayi.
Dōwdrīkassa Dattassa puttō dōwdrīkō saṇḥa rāḥḥa sādīsarūpīṇa aḍḍai Sūbhā nḍamaw.
Sūbhāṇ ḍalatthaṇa taṇ rājā rājāḥḥāyabhuṇṇiya nīwārīya pallāṇki hāvatthaṇa yasalālakō.

set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of lambakannos).

At the close of the aquatic games, this monarch having resumed his royal vestments, in the fulness of his joy, surveyed the splendor of his royal state. It then rose to his recollection, that the lambakannos had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to the yoke of his chariot (with their noses pierced), and entered the city, preceding them. Standing on the threshold of his palace, the rāja issued these orders: "Officers, decapitate them on this threshold." His mother being informed thereof, prevented the decapitation, by observing: "Lord of chariots, the creatures that are yoked to thy car are only oxen; chop off only their noses and hoofs;" accordingly, the king had their noses and the toes of their feet cut off.

The rāja gave unto his (haṭṭhi) state elephants the province in which he had secreted himself. From that circumstance that district obtained the name of Haṭṭhiḥhōgajanapado. In this manner, the monarch Ilaṇāgo reigned in Anurādhapūra full six years.

On the demise of Ilaṇāgo, his son, the rāja Chādamukkhōsiwō, reigned for eight years and seven months. This monarch having caused the Manikāragāmo tank to be formed, dedicated it to the wihāro named Issarasumano; and the consort of this rāja, celebrated under the appellation of Damilāḍewī, dedicated the village which supplied her personal retinue to the same wihāro. His younger brother, known by the name of the rāja Yasalālakatisso, putting the said Chādamukkhōsiwō to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurādhapūra, which is the lovely countenance of Lankā, for seven years and eight months.

There was a young gate-porter, the son of the porter Datto, named Subhō, who in person strongly resembled the rāja. The monarch Yasalālakō, in a merry mood, having decked out the said Subhō, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed

Sisachōlān balatthasa sasisān paṭimunchiya, yathān gahetud hatthina dwadramūle thito saṇā.
Wandantiṣu smachchēru niṣṇānā dānañhi taṇ, rājā haṇti iwaṇ so kuraṇi antaraṇṇar.
Balatthō ṭkadivasān rājānāṇ haṣandnaṇ. "ayaṇ balatthō kaṣṇḍ chē sammukhā haṣatiti sō?"
Mādrāpayitd rājānāṇ balatthō sō Subhō idha rājān kārēni chhōḍḍaṣaṇ Subhā rājāti wiṣṣuta.
Deṣu Mahāwihārēsu Subhārdjā mānōramaṇ parivāpantiṇ Subhārdjāndmaṇyāwādrayī.
Uruwāsamiṇṇamki taṭṭā Walliwihārakaṇ puratthimē ṭkadwadraṇ ganganti Nindigāmakaṇ.
Lambakappasuto ṭkō uttarapassawāḍako sīndapatiṇupatthāṣi Wasabhōndma mḍulāṇ.
"Hessatī Wasabhōn dma rājāti" rutiṭṭā tadd, ghaṭiti rājā dīpamhi saḍḍi Wasahandmaṇi.
"Rāṇṇo dāṣṭdma Wasabhān iṣanti" bhariyḍa sō sīndapati māntayitw dḍto rājakulāṇ aḍḍ.
Gachchhato tēna oḍa sḍ tāmḍulāṇ chunnawajjitaṇ Wasabhāṣaṇ hatthamhi aḍḍ taṇ sḍthuparirakkhituṇ.
Rājagadhawādrāmki tāmbulāṇ chunnawajjitaṇ sīndapati wḍikkhitw, taṇ chunnatthāṇ wiṣṭṭayī.
Sīndapatiṣu bhariyḍ chunnatthāṇ Wasabhāṇ gataṇ, watw rakaṣaṇ, dāṭṭawasaḥaṇ, taṇ palāpayi,
Mahāwihārattāṇāṇ sō gantw, sō Wasabhō pūṇa tattha thiriki khirannaṇwatthāhi kuta saḍḍaḍḍ,

himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rāja was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated) addressing himself to the merry monarch, the messenger exclaimed: "How does that balatthō dare to laugh in my presence?" and succeeded in getting the king put to death. The porter Subhō thus usurped the sovereignty, and administered it for six years, under the title of Subhō.

This Subhō rāja constructed at the two wihāros (Mahā and Ahbayo) a delightful range of buildings (at each) to serve for piriwēnos, which were named Subhōrāja piriwēnos. He also built Walli wihāro near Uruwēlo; to the eastward (of the capital) the Ekadwāro wihāro (near the mountain of that name); and the Nindagāmako wihāro on the bank of the (Kachchhā) river.

A certain lambakanno youth named Wasabhō, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rāja Yassalālako): "A person of the name of Wasabhō will become king;" and the (reigning) king was consequently, at this period, extirpating throughout the island, every person bearing the name of Wasabhō. This officer of state, seeing to himself, "I ought to give up this Wasabhō to the king;" and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Wasabhō, the betel, &c., (required by him for mastication) omitting the chunam, as the means of completely rescuing (Wasabhō) from his impending fate. On reaching the palace gate, the minister discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Wasabhō, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Wasabhō fled to the Mahawihāro, and was provided by the thēros there with rice, milk, and clothing. In a subsequent stage of

Tatoparañ "kuffhinōcha rājādhōwaya" nīckēkhītañ, sutucina wachanañ kuffhō "chōrō kersati" nīckēkhītō, Laddhā samatthapurisi gāmaghātāñ tato parañ karontō Rōhanañ gantwā Kapallapuwadāzato, Kameña rajthak gāghantō samatthalawadhānō sō rājā dasawassitthi dāmma purasantikāñ, Subhaddajaggant hantwā Wasabhō sō mahabbalō ustāpayi puri chhatteñ, Mātūlōpi rant pati. Tāñ mātulawa bhāriyāñ pubbhāūtō pakdrikan akdēcha Wasabhō rājā mahisīñ Chettbandimikāñ. Sō gōrapāthakāñ puchchhī dyuppanāñnamattāñ dha "dudānawānāñi hōtiyewāsa tōpīcha," Rāhasañ rakkhanañtāya sabassan tātā dāpayi sōghakā sō sanniyōtētēd wanditwā puchchhī bhūpati. "Siyā nu, bhanti, dyussa waññhāyāñkārāñāñ ? itī " attitthi sōgho dekhikkhi antardya wimāchanāñ."
"Parisāwanadānāncha, dwēsdānamīwacha, gildawattadānāncha, dātābbāñ, manujādhīpā. Tāñ mātulawa jinnak dwēsañ pōjissākhāyāñ tathā panchasilāsamaddānāñ katwā tōñ sādhdurakkhīlāñ ; Upōsatthupawadēcha kattabō ipōsatthī," itī- Rājā "sādhutī" gantwāna tathā sabhamañkasi sō. Tiggāñ tiggāncha wārdanāñ arachayitwa mahipattī dipamhī sabbasāyēghāsa tichiwāramadāpayi. Andolānāñ thērīnāñ pēsāyitwāna dāpayi dwēttāñsdyāghāntū dāpētī madhupāgāzāñ. Chatusattthiyācha thāntū mahaddānāntū misakāñ sahassa wāsttēchātutū thānēwacha jaldāpayi.

his flight, having heard the rumour undisguisedly repeated, "The Kutthi will become the king," and publicly asserted "he will turn traitor;" elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Rōbena division, progressively subdued the whole country, commencing from Kappalapura. This rāja at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhō putting the rāja Subbō to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rāja Wasabhō raised Chetthā, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make 'parissāwana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve them inviolate: it is requisite on the 'upōsatthā' days that the prescribed 'nposattha' ceremonies should be observed." The rāja responding "sādhū," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand

Chítiya pabāṭāchiya Thūpāramicha chítiyā Mahāthūpi, mahābādhigari itī imāsuhi, Chittolakūṭi kārasi dasathūpi manōrami; dīpe khlamhi ōwasi jinnacha paṭisaṅkharī. Walligirawādhicha thērassa sō paridiya mahā Walligottanndma wihārancha akārayi. Kārasi Anurādmān Mahāgāmasasantikā Hēligdāmaffakarisa sahasan tassadāpayi. Muchalawihārān kāretwā sō Tissawaddhandmakī dīhādārdakabhāgamaḥi wihārassa adāpayi. Galambatitthi thūpamhi kārisitthikakanchukān kārisipāṭhāgdārān; waffittasasamassatu. Sahassakarisa wāpīn sō kārdpetwā ōdsicha; kārdiposathgdārān wihārī Kumbhigallakā. Sō yēwupāṭhgdārān Issarasamanakī idha Thūpārami thūpagharaṇā kārdpisi mahipati. Mahāwihārī pariwāpantipachchhimapēkkhinī kārasi; Chatusdāncha jinnakān paṭisaṅkharī. Chatusdānchapaṭimā ramā parimānā, gharaṇā tathā, mahābādhigantā rammi rājā sō tweekrayi. Tassa raṅgo mahesi sō wuttanndma manōramān thūpān thūpagharaṇachēwa ramman tatthēwa kārayi. Thūpārami thūpagharaṇā nīthdāpētā mahipati, tassa nīthdāpitamayī mahāddānāmadācha. [mivacha Yuttānān buddhāwachān bhikkhūnān pachchayampicha, bhikkhūnān dhammakatthikānān sapphāṇṇita-Nagarassa chatudāndre kapaṇawattāncha dāpayi, gīdānāncha bhikkhūnān gīdānawattāmwacha Mayenti, Adāuppallaṇā wāpīnān, Kōlamhagāmaṇā, Mahānikawidhī wāpīncha, Mahāgāmadawimāwacha.

lamps at each; and at the Chétiyo mountain, at the Thūpāramo, at the Mahāthūpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thūpos; and throughout the island he repaired dilapidated edifices. Delighted with the théro resident at Walliyéro wihāro, he built for him the great Walligotto wihāro. He built also the Anurā wihāro, near Mahāgāmo; on which he bestowed Hēligāmo, in extent eight karissa, as well as a thousand pieces. Having constructed the Muchala wihāro, on that wihāro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thūpo at Galambatittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Knmbhigallako wihāro he built an "uposatha" hall; as also at the Issarasamanako wihāro; and this monarch constructed also the roof over the Thūpāramo here (at Anurādhapura). At the Mahā wihāro he built a most perfect range of pariwēnnos, and repaired the Chatnāśā hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhos, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thūpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thūpāramo, this monarch, at the festival held on that occasion, distributed the mahā-dāna: unto the bhikkhūs who were in progress of being instructed in the word of Buddha, the four sacerdotal requisites; and to the bhikkhūs who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Māyō, Raduppallo, Kōlamhagāmo, Mahānikawidhi, two called Mahāgāmo,

Kehālen, Kālawāpīncha Chambutthin, Wātamanganañ, Abhiwaddhamāyakañcha icchekkhādasawepiyo.
Dweḍḍasamāttikāñchiwa subhikkhattamakārayi, gullatthak purapakārañ iwamucchamañakārayi,
Gōpurāncha chatudhādrī mahāwatthuncha kārayi, kārapetwāna uyyānī hañsi tattha wānājyāy.
Purī kahū pokkharasī kārapetwā lahiñ takhī, ummaggēna jalan tattha patāpēsi mahīpati.
Ewan nānā widhāñ puññañ katwā Wāsabbhūpati, katantardiyō sō hutwā puññaḥammi saddāsurō,
Chatuchattādisawassānī purī rajjamakārayi, chatuchattādisa widdhā pūjāyiccha akārayi.
Subhārājā dharaṇā sō attanō bhaddhikāñ Wāsabbhēna bhayasañhīñ appisittikkimāgghatān.
Attanō kambalāñchiwa rājābhāḍḍāñichappayī, Wāsabbhēna hatē tasmīñ tamaddiyittha waddhakāñ.
Dhittitthāne thapetwāna waḍḍhittī attanō gharī, sāmammakarātō tassa bhattāñ āhārī dārikā.
Sā nirōdhasamāpānāñ Kadamboṇupphagumbaḥi sattami diwasi diwā bhattammi dhāwani add.
Puna bhattāñ packitwāna pitunō bhattamādhari pāpanchakarāṇañ puḥḍā tamatthāñ pituno wadī.
Suttho punappunānehe sō bhattāñ thērasa dāpayi, wissatthēnāgatañ diwā thēro dha kumārīkañ.
"Tawa issariyī jātī imah thānañ, kumārīkī, sarasīti" thērdū taddha parinibbūta.

Kébalō (near Mahātitthā), Kālo, Chambutthi, Wātamangano, and Abhiwaddhamāno. For the extension of cultivation, he formed twelve canals of irrigation; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them; and by means of aqueducts conducted water to them.

Thus this sovereign Wāsabbhō, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years; and celebrated an equal number of wésakho festivals.

The (preceding) rāja Šubho, under the apprehension produced by (the prediction connected with the usurpation of) Wāsabbhō, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wāsabbhō, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a théro) absorbed for the seventh day in the "nirōdho" meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théro, who was gifted with the power of discerning coming events, thus addressed the maiden: "When thou attainest regal prosperity, recollect this particular spot;" and on that very day he acquired "parinibbūti."

Saké sô Wasabhô rājā wayappattamhi puttaké Wāṅkanāsikatisamhi kāsān tassanurūpikān, Gavissit. Purid tañ divedna kundrikān iṭṭhawaṇṇhāligāmi iṭṭhāḷḷhaṇṇakāwidd, Rāṇa nivaṭṭayān. Rājā tūmānḍipitu mārahi, Tassāha rājadhittanta iṭṭhāḷḷhaṇṇakāwidd tadd. Suḥaraṇḍōtu dhittanta kambalāddhi nḍapay. Rājā tutṭha sutassādd tañ sādhuṭatamaggalañ. Wasabhāsaṇḍehayit puttô Wāṅkanāsikatisaṇṇa Anurādhapurē rājān tvaṇṇasānikḍrayi. Sô Gōṇṇanāḍiyā tirē Mahāmaggalānḍaḷaṇṇa wiḥḍraṇṇa kḍrayi rājā Wāṅkanāsikatisaṇṇo. Mahāmatu dīci sô saranti thirāḷḷāsitañ wiḥḍraḍḍayādhāya aḷḍai dhanasāṇḍayān. Wāṅkanāsikatisaṇṇa aḇḇehayit kḍrayi sutô rājān daddāsawassān Gajābhūḷḷagāmiṇi. Sutwô sô mātuwaṇḇānā mātuwaṭṭhāya kḍrayi Kadamḇapupphādhānamhi rājā Mātuwiḥḍraṇṇa. Mātā satasāḷḷasān sô bhūmin atthāya paṇṇitā adā Mahāwiḥḍraṇṇa wiḥḍraṇṇa aḷḍrayi. Sayamīva aḷḍrisi tatṭhathūpañ sildmayān sāṇḇhābhōgāṇḇa pāddai kīnīwāna tato tato. Abhayuttaramahādhūpañ waḷḷāḇḇetwē chinḍapayī eḇatuddwēḇḇ eḇatutṭhāḇḇa ddimukḇamāḇḇ dḍrayi. Gāṇṇāṇṇasāḇḇān sô kḍrūpetwēmahāpati Abhayagiriwiḥḍraṇṇa pākawāḇḇāḇḇayāḇḇa. Marichawaffikathūpañ kanchukāṇḇa aḷḍrayi, kīnīwā satasāḷḷasān sāṇḇhābhōgāḇḇaḍḍaḇḇa.

The rāja Wasabhô, when his son Wankanāsiko attained manhood, sought for a virgin endowed with the prescribed personal attributes. Fortune tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering that a damsel in the mason's village, made the circumstance known to the king. The rāja took steps to have her brought to him; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of the rāja Suhhô, by the vestments and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Wasabhô, his son Wankanāsikatiso reigned three years, in the capital at Anurādhapura. This rāja Wankanāsikatiso built the Mahāmaggallo wiḥāro on the banks of the Gōṇṇô river.

The queen, Mahāmattā, bearing in mind the injunction of the théro, commenced to collect the treasures requisite for constructing a wiḥāro. (In the mean while) on the demise of Wankanāsikatiso, his son Gajābhūḷḷagāmiṇi (succeeded, and) reigned twelve years. This rāja, in compliance with the solicitation of his mother, and according to her wishes, built the Mātu wiḥāro in the Kadambo forest. This well informed queen-mother, for the purpose of purchasing land for that great wiḥāro, gave a thousand pieces, and built the wiḥāro. He himself (the rāja) caused a thūpo to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttaro thūpo, he constructed it of a greater elevation; and at the four gates, he restored the four entrances to their former condition.

This monarch forming the Gāminīssô tank, bestowed it on the Abhaygiri wiḥāro, for the maintenance of that establishment. He caused a new coating to be spread on the Marichawatti wiḥāro; he also made a dedication for the maintenance of its fraternity,

*Kārezi pachehimi passi wihrā Rāmulaṅkayaṇ, Mahā dannaṁdāncha nagaramhi aldrayi.
Gajjōhussachchayina sasurō tassardjīnō vajjaṇ Mahallakōṇḍo chhakkāssāni akārayi.
Purattihimi Pijalakaṇ, dakkiṇakōṭṭipabbataṇ, pachehimiṇḍakayāsānnaṇ Nāgadiṇi Sālipabbataṇ.
Dwijagāmi Nachēliā Rōhanaṇ janapadi pana Kōttāṇḍagapabbataṇcha Antōgīririḍḍilīṇ.
Eti sattawihāraṇ yō Mahallakōṇḍagabhūpati parittisaṇi kalena kōrāpisi mahipati.
Ewaṇ asārihi dhanāhi sūraṇ puṇḍāni latwāna bahuni paṇṇa ādenti; bāḍpasa khamāhu bahuni pāpāni
karonti mohāti.*

Sujānapassaddānāwiggatthāya kaṭi Mahāwansī "Duddasardjako" nama panchattasatimō paricchikkhō.

CHATTINTASIMO PARICCHIHEDO.

*Mahallāṇḍagassachchayina puttō Bhāṭṭikatisso chātuvassitwasāni Lakkhājjamākadreyi.
Mahādehāre piḍḍāraṇ kōrāpisi samaṇatō, Gawarattasawihāraṇ sō kdrayitw mahipati;
Mahāḍḍagāsiṇḍapiṇ kdrētū wihrassa paḍḍisa; wihrāncha akdrisi Bhāṭṭiyatissaṇmaṇaṇ
Kdrisipōṇḍhāraṇ Thūpārāmaṇ mānōrami. Rattāṇṇaṇṇikameḍḍiṇcha kdrāpisi mahipati,
Sattisu muduchchitṭhō, mīgāhami tōbbagāraṇ, ubbatō, saṅghi mahipālō mahāḍḍānaṇ pawattāyī.*

obtained at a price of one hundred thousand pieces. He built also Rāmko wihāro in the western division, and the Mahā-āsana hall in the capital.

On the demise of Gajābāhu, that rāja's "sasuro" named Mahallako Nāgo, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nāgo, constructed the following seven wihāros: in the eastward, the Pējalako; in the southward, the Kōṭṭipabbato; in the westward, the Udaḥapāsāno; in the isle of Nāgadiṇi, the Sālipabbato; at Dwijagāmo, the Nachēli; in the Rōhana division, the Kōttāṇḍagapabbato and Hāli wihāros, at Antōgīri.

Thus wise men, by means of perishable riches, performing manifold acts of piety, realize imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Mahāwanso, entitled, "the twelve kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVI.

By the demise of Mahallānāgo, his son, named Bhāṭṭikatisso (succeeded, and) reigned over the monarchy of Lankā for twenty four years. This ruler built a wall round the Mahawihāro, and having constructed the Gawarattiso wihāro, and formed the Mahāgāmini tank, dedicated it to that wihāro; he built also the wihāro named Bhāṭṭiyatisso. This monarch constructed also an "uposatha" hall at the delightful Thūpārāma, as well as the Rattānannēka tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahādānaṇ offerings to the priesthood of both sexes.

Bhātikissachchayena tassa Kanitthatisako atthārasa samārajan Laṅkādi pi akārayi.
Bhūtdāma Mahāṇḍagatthērasa sū paṇḍiya kārasi ratanapāṇḍāsa Abhayagiriṃhi siddhakaṇ;
Abhayagiriṃhi pākāraṇ mahāpariweṇnamīwacha kārasi Manissamakkhi mahāpariweṇnamīwacha;
Tatthēwa Chitiyagharāṇ Ambatthalā tathiwacha lārisi paṇḍāṇḍhāraṇ Nāgadīpe ghari pana.
Mahāwihārasanantā nadditvā tattha lārayi. Kukkuṭagiri parivēṇapantiṇ sukkachchāṇ bhūpati.
Mahāwihāri kārasi daddasi manujādhīpā mahādhuturassa pāṇḍāsi davanāṇṇiṇi manārami.
Dakkhiṇawik drathūpankhi kanchukancha akārayi; bhaddasālaṇ Mahānīghavasanamāncha naddiya.
Mahāwihāri pākāraṇ paṇḍāsi apaniya sū, maggaṇ Dakkhiṇamihāragāminēhdi pi akārayi.
Bhūtdāma wihāraṇcha, Rāmāgōṇamīwacha, tatthēwa Nandatisassa dāmāncha akārayi.
Pachinatā Anulatisa pabbataṇ, Gangarājīyan, Nayēlatissārāmancha, Pilāpithi wihāraṇ.
Rājamahāwihāraṇcha karasi manujādhīpā sū; yēwa tēva thānāsi kārissipānthalāyāṇ,
Kalyāṇi wihāraṇcha Maṇḍalagiriṇi tatthā Dubballawāpitisso wihāraṇtu tēvāki.
Kanitthatisachchayena tassa puttā akārayi rājjan dēviyēwa wasāni Chuddanāgōti wasatā,
Chuddanāgōkanitthō tān rājjan ghōṭiyakārayi, ikāwasāṇ Kuddanāgō rājjan Laṅkādi pi akārayi.
Mahāpāncha waṇḍāsi tēkaṇḍikachchāṇḍāki bhikkhusatthāṇ panchēnaṇ ayēchachchinnā mah. pati.
Kuddanāgassa paṇḍāsi dēviyā bhātukā tadda sīnāpati Sīrināgō chōra hutēna rājjan,

By the death of Bhātikatisso (Tisso the elder brother) Kanitthatisso (Tisso the younger brother) succeeded, and reigned eighteen years over the whole of Laṅkā.

Pleased with Mahānāgō thēro of Bhūtdāraṃ, he constructed (for him) at the Abhayagiri wihāro a superb gilt edifice. He built, also, a wall round, and a great pariweṇno at, Abhayagiri; a great pariweṇno at Manissōmo wihāro also; and at the same place, an edifice over the chētiyo; and in like manner another at Ambatthalā. He repaired the edifice (constructed over the chētiyo) at Nāgadīpo. Levelling a site within the consecrated limits of the Mahāwihāro, this monarch constructed the range of pariweṇnos called Kukkuṭagiri, in the most perfect manner. On the four sides of the square at the Mahāwihāro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the thūpo at the Dakkhiṇo wihāro, and levelling a site within the limits of the Mahāmégo garden, he constructed a refectory-hall there. Taking down the wall of the Mahāwihāro on one side, he opened a road to Dakkhiṇo wihāro. In like manner he built Bhūtdāraṃ wihāro, the Rāmāgōṇako, as also the wihāro of Nandatisso. In the south eastern direction, the Anulatisso-pabbato wihāro, the Gangarājīyo, the Nayēlatissārāmo, and the Pilāpithi wihāro. This monarch also constructed the Rājamahā wihāro, and upāsatha halls at the following three places: viz., Kalyāṇi wihāro, Maṇḍalagiri, and at the wihāro called Dubballawāpitisso.

By the death of Kanitthatisso, his son called Chuddanāgō (succeeded, and) reigned two years. The younger brother of Chuddanāgō, named Kuddhanāgō, putting that rāja to death, reigned one year. This monarch during the "Ekanālikē" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuddhanāgō's queen, named Sīrināgō, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached

*Balawdhānasaṃpannō dhammo, nagarantikaṃ rajabalaṇa yujjhaṇṭō Chaddanāgamahapitāṇi,
 Palāpetwa; laddhājayo Anurādhapurī warē, Laṇḍaṇḍajamaḥḍesi waṣḍaṇi ānawasiṇi.
 Mahāthūpawari chhattaṇṭā kārdpetwaṇa thūpati, suvaṇṇakammaṇṭā kāresi dāsaṇiya manāramaḥ.
 Kāresi Lōhapasādaṇṭā karitvā panchabhāmaṇṭā; Mahābōdhiḥataddwāri wopānaṇṭā puna kārayi.
 Kāretvā chhattapāsādaṇṭā mahi pūjamaḥḍrayi Kulambānaṇa dipasmiṇṭā wissajjiṇi dayāpārā.
 Sirināgassahayī tassa pattō Tisso akārayi rajjaṇṭā dwāwisawassanā dhammaṇṭōkdraḥōwida.
 Thāpisi sōhi wōhāraṇṭā hīṣḍmullaṇṭā yatō idha; “ Wōhāraṇṭāṭissardjā ” iti nāma kato aha.
 Kambūgamaḥōwāsasa Dīwathārasa santīlī dhammaṇṭā, sutvā patikammaṇṭā panchawāṇṭā akāreyi.
 Mahāṭissasasa thārasa Anurāḍmaṇṭasīnō Muchēlapattānā dānawattthamaḥḍrayi.
 Tissardjā maṇḍapacha Mahāwihāradawayipi sō Mahābōdhiḥari pūchīni, lōharūpadawayompicha;
 Sattapannāṇi apāsādaṇṭā kāretvā sakhawāsakōṇṭā māsī māsī wahaṇṭā sō Mahāwihārasa dāpayi.
 Abhayagiriwihāri, Dakkhinamūlasawhayē Marichawattiwihāramhi Kulatissasa sawhayē,
 Mahiyāgganawihāramhi, Mahāgāmasawhayē, Mahānāgassawha tathā, Kalyāṇiḥōwahayē.
 Iti atthasa thūpisa bhattikammaḥḍrayi. Mahānāgasināpārī wihārē Dakkhinē tathā,*

the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurādhapura for nineteen years.

This monarch having caused a “chhatta” to be made for the Mahāthūpa, had it gilt in a manner most beautiful to the sight; he also rebuilt the Lōhapasāda five stories high, and subsequently a flight of steps at each of the four entrances to the great bo-tree. This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a “chhatta” hall at the isle of Kulambano, celebrated a great festival of offerings.

On the demise of Sirināgo, his son Tisso, who was thoroughly (wōhāro) conversant with the principles of justice and equity, ruled for twenty two years.* He abolished the (wōhāraṇṭā) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Wōhārakatissō rāja.

Having listened to the discourses of the théro Dēwo, resident at Kambūgāmo, he repaired five edifices. Delighted, also, with the Mahāṭissō théro, resident at the Annro wihāro, he kept up daily alms for him at Muchēlapattano.

This rāja Tisso having caused also to be formed two halls, (one) at the Mahāwihāro, and (another) on the south east side of the bo-tree edifice, and two metallic images (for them), as well as a hall called the Sattapannika, most conveniently situated (within his own palace), bestowed offerings (there) worth a thousand (pieces) monthly to the priesthood of the Mahāwihāro. At the Abhayagiri wihāro, the Dakkhinamūlo, the Marichawatti wihāro, the one bearing the name of Kulatissō, at the Mahiyangana wihāro, at the Mahāgāmo, the Mahānāgo wihāro, as well as at the Kalyāni, and at the thūpos of these eight places,

* The Wetulla heresy originated in September, A.D. 209; A.B. 752; m. 4, d. 19—in the first year of the reign of Wōhārakatissō.

Tathā Maichaweffiwiḍḍamhi Puttamāhāgawhaye, tathā Issarasamaṇawhamhi Tissavāhi Nāgadyaki;
Iticcekhasāwihādrisū pākāraṇcha akārayi; i drisipāthāgāraṇ Anurādhamaṇavāyā.
Ariyavāsaṇakathā thānē Laṇkādīpe khilē pīcha dānawaffaṇ thapdēsi saddhamāgāruvāna sō,
Tini satasahasāni dātadāna, manujādhīpo; iṇatōsa iṇēbhikkhū mēchēsi sāsanaṇṇipī.
Mahāvevādhapājīn sō kātēvā, dipavāsinaṇ sabbāsanghāba bhikkhūnaṇ tichīvaaramadpāyi.
Wētūlyavāddanadditvā kārēvā pūpaniggāhaṇ Kapilīna amācchēna sāsanaṇ jātayittha sō.
Wissutthāyandgōti kanittho tassardjīno dēviyā tassa sahasaṇṇā, nātō bhītō sabhārd,
Palāyitvā Bhallatitthaṇ gantēvā sahasaṇṇā, kuddhōviya mātulassa hatthapādāncha chhēdayi.
Rājīnō rattihaṇē dattāṇ thapētvāna idhivātāṇ sūnakāpamaṇ dāsayitvā gahētvāpi sīnīhake.
Tatthīvaṇṇaṇ dūyika paratiramaḍ sayāṇ. Subhādēvo Mātulātu upagamma mahipatiṇ,
Suhādēviyahuṇēvāna tasmīn rattihamahindī sō. Abhāyō tādjanatathāṇ dātāṇ idha wīsajjāyi.
Tan dīvē pūharaṇṇāṇ sō samantā kundaṇāyā paribbhamantō madditvā katvā dubbālamulakaṇ,

he caused improvements to be made with paid labor. The minister Mukanāgo, in like manner, built walls round the following six vihāros: the Dakkhino, the Marichawatti, the Puttamāhāgo, the Issarasamano, and the Tisso, in the isle of Nāgo. He built also an "uposatha" hall at the Anūro vihāro.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wētūlyā heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanāgo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatittha with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabbhadēvo, the queen's father, with whom he was in league), he maltreated him in his hand and feet. In order that he might produce a division in the rāja's kingdom (in his own favor), leaving the said (Sabbhadēvo) here (in Lankā), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Ballatittha) throwing himself into a vessel, (Abhayanāgo) fled to the opposite coast.

The said father-in-law, Sabbhadēvo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhaya, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Sabbhadēvo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundaṇāli," and thereby loosen-

Rāhndyīwa pādetwā nujjetwā tañ palāyayi, Duto gantwā Abhayassa tañ parattāñ pawdayi. Tañ gantwā Abhayo damile dāyā bahukā tato nagarasantikamāganji bhātarāyujjhitaṃ suyaṃ. Tañ gantwāna, pādāyitwā, assamāruṇṇa dēviyā, Malayā agamā rājā. Tañ kamittā nābandhiya Rājānaṃ Malayā hantwā dēvināddāya agatā kārissā nagarā rajjānattādwāssāni bhāpdi. Pāsānawidiṇi kārissā Mahābōdhissamantāto, Lōhapāradāgaganāmkā rājā māyāpamāwecha, Dwehi sataśasutikā nikkawattāni gāhaya; dīpamhi bhikkhūsanāghassa watthāddanāmadāsi sō. Abhayasūchecheyā bhātu Tissassa tassa attarajo dūtewassāni Sirināgo Lankādrājamaḥḍrayi. Patissāni hariya pākāra mahābōdhissamantāto mahābōdhi gharaṣṣewa sō yitwa wālikāḍali. Mnnekārukkhaparito Hānawaddhān manōramān mahantaṃ māyāpamāwecha kārāpisi mahipati. Wījayaṃnmdrahō nāma Sirināgassa attarajo, pitāno apachchayā rajjānā ikawassāmahādrayā. Lambakānḍaṃ tayo dānā sahāyā Mahiyaggaṇi, Saṅghatissa, Saṅghabōdhi, tatiyo Gōthakābhaya. Tē Tissawpimāriyādaṃ gatā andhōweikkakkaṇi rajjupattikānamāyanti padasaddhāna ābruevī. "Pattakāwiddhāne ēte tayōwehātōkkū," itī. Tañ anted, Abhayō pucchāhāyānto pucchehi pāndōbhaya, "Kassa wānāso thassatitī?" penna pucchehi tamēwasō, "pucchehi mawattī;" sō āha. Tañ suted dwehi sō agā.

ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rāja's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhay, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillos for the purpose of attacking his brother, he advanced in person on the capital (Anurādhapura).

The rāja on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rāja, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lōhapāsādo; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhay, Sirināgo the son of his brother (Wōhāro) Tisso, reigned two years in Lankā. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewn with saad, to the southward of the muchēlo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayo, the son of Sirināgo, on the demise of his father reigned one year.

There were three persons of the Lambakassuo race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Saagatisso, Saṅghabōdhi, and the third Gōthakābhaya. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abhay, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties

Tē purā pavisitvāna tayō raṅgātī wallaḥḥa rājākicchāni sādheṇā, Wijayardjassa santilī.
Hantvā Wijayardjānaṁ rājāgihamhi, ikatō sīnāpatīṇ Saṅghatissan dweī rājibhishichayū.
Evaṁ sō abhāsitvā Anurādhapurattamī rājāṇ chāttrivāsāni Saṅghatissō akārayi.
Mahādhūpamhi ekkattāncha himālammancho' drayī, uciṇṇ sūtanahassagghē chaturōcha mahāmāyā,
Majjīkē chatuṇṇaṁ suriyānaṁ thepāpēsi mahipatī; thūpaṇṇa mudḍhaṇi tathā anagghaṇaṁ wajjirachumbātaṇ.
Sō ekkhattamahāpāpāyā saṅghassa manujādhīpā chāttrāṇissahassassa ekkachhāwarasāpāyā.
Taṇ Mahādevatthirīnāḍā Mahallā'vāsāni sūtēna khaṇḍikāḥi suttāṇ, yāgāniśāṇḍipanaṇ
Sūtē, paṇaṇṇ, saṅghassa yāgāṇḍanamaḍāpāyī; nagarassa chatudulwēdrī sakl'achchān mivāḍāḥa.
Sō antarantari rājājambupakkāni khādītūṇ sahorēdhō saḍḍachchō agamā Pāchinadipakaṇ.
Uppadūḍḍassa gamanā manussā Pāchinavāsāni wisaṇ phalḥu yājīṇṇ rājābhōjīyā jambuyā.
Khādītūḍ jambupakkāni tāni tatthīva sō matō, sīnāyattāṇ Saṅghabhōdhiṇ Abhāyō rājibhishichayī.
Rājā Sirisāṅghabhōdhi wissutō paṇḥasilavāḍ Anurādhapurē rājāṇ dūvāṇassāni k' drayī.
Mahāvihāre kārīsi salākaggaṇaṇ manāraṇṇāṇ tādā dīpā manuntī sō gatvā dūbhūthipadattī,
Karuṇāya kampilamāḍō mahādhūpāggaṇē sayāṇ, nīpajjī khūṇiyāṇ rājā katvāna itī nicchekkhayāṇ.

will endure the longest!" The person thus interrogated, replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijayo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rāja Wijayo in his own palace; and two of them raised (the third) Sanghatisso, who was at the head of the army, to the throne. The said Sanghatisso, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chhatta" on the Mahāthūpo to be gilt, and he set four goms in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests; and having attended to the (andawindaka) discourse in the kandhako, propounded by Mahādewo thero, of Mahallako, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rāja was in the habit from time to time of visiting the isle of Pachina, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that north-eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the rāja, (and placed them) among the rest of the fruit. Having eat those jambos he died at that very place; and Abhāyo caused to be installed in the monarchy, Sanghabhōdhi, who had been raised to the command of the army. Renowned under the title of Sirisanghabhōdhi rāja, and a devotee of the "paṇsil" order, at least, he administered the sovereignty at Anurādhapura for two years. He built at the Mahāvihāro, a "salākagga" hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rāja throwing himself down on the ground in the square of the

"*Pawassitwēna diwēna jalinuppādītē mayi, nahiewa wutthahissāmi, maramānapehañ idha.*"
Evañ nipānāñ bhūmindañ diwā pawassi tawadē Lañ' ādipamhi sakatē piṇayanto mahāmañ.
Tathēpinuttahati sō apilōpanatō jāt; awārinān tatō machchā jalaniggama paṇḍiyō.
Tatō jalañhi piliwañ rājā wutthāsī dhammaiko, karuṇḍayannati, twaṇ' dīye dñhūttikkābhayañ.
Chōrā takin takin jātā itī sutwēna bhūpati; chōrē andpayitwēna wassina paldāyā.
Andpetwa wassina matānañ sō kalāsañ aggāhi uttaritwēna hanītañ chōrupaddawañ,
Ekō ya: khō iddāgamañ rattah' hi itī wissutō, karētī rattāna: khinimanussānañ takin takin.
Aggaṇṇamape: khīta, bhāsītā, "rattantattānañ," narō maranti. Ti ya: khō sō bhakkhīti asakkhīti.
Rājā upadāwañ tēsañ sutwā santattamānārō ilō pawdagabbhamhi kntwā atthaggupōmthi,
"Apasitwēna tañ" rājā "na wutthānti" sō sayi. Tassa sō, dhammatijēna, agā ya: khō tadantikañ.
Tēna "kēti?" wutthōchā, sō "Ahañti;" pawidāyī. "Kasmā pajā mī bhā: khīni makkhāna" itī sōrawī.
"Bhāsañ mī janapade narō ilhīti" sōrawī: "nasakkā itī wutthi; sō hamānīlanti" sōrawī.
"Aggañ tassādātu mī mamañ khāda" itī; sōrawī "naw'kō" itī tañ gāchigdmē gdmē balicha sō.

Mahābhūpo, pronounced this vow: "Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the déwa, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground; and the déwa instantly opened down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely bouyed up on the surface of the water, the officers of the household stooped up the drains (of the square). Being raised by the water, this righteous rāja got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhō, well known under the appellation of the "rattakkhi" (red-eyed monster) visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rāja having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the "attasil" order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)." By the influence of his pious merits, the said monster repented to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkhō)". The (rāja) thus addressed him: "Why dost thou devour my subjects: cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible;" lowering his demand by degrees, he asked, "Give me then one (village)." The rāja replied, "I can give thee nothing but myself, devour me." "That is not possible," (said the demon); and intreated that "hali" offerings should be made to him in every

"*Sādhūti*" wated bhūmindo dipamhi sakalipicha gdmawari niwistewā baliṇ tassa addapayi.
Mahāstattiṇa tātwa sabhābhūdanakampinā mahārāja bhayājāta dipadipina nāsiṭṭhā.
Sā bhayadagārikā raṇṇā amacche Gōtakā'hayā chārā kutwā ullaratā nagaraṇ samūpāgami.
Parissāwanamāddiya rājā dakkhinaudratā parahiṇamarecheṇā ikkūwa pādāyā.
Puṭabhāttaṇa gahetwāna gacchhantā purisā pana bhattabhāgāya rājāna nibandhika punappunā.
Jalaṇ parissawayitwāna. bhujitwāna daydūlā tassitwā nuggaṇā kṭuṇ idāṇ wachanamabruw.
"Sāghasādhūhi ahaṇ rājā; gahitwā mama, bhā, sirāṇ; Gōthābhayassa dāssitthi, bahuṇ dāssati tē dhanaṇ."
Na tcekkhi sō tatthā katūṇ; tassatthāya mahipati, nisināyitwa amari sō sirāṇ tassa addipya.
Gōthābhāyāssa dāssitthi sītu winhitamānāṇ; dātwā tassa dhanaṇ rāṇṇā, saḍḍhāraṇ siddhukrayi.
Ewaṇ Gōthābhāyā sō Mēghawāṇābhayōticha wissuto, tērassamā Lakḍḍrajjamahārāy.
Mahawattāṇā kārayitwāna, wātthudedamhi maṇḍapaṇ, kārayitwa maṇḍuyitwā sō bhikkhutattha saṅghatā,
Aṭṭhuttarasakassāni nāsiṭṭhā, dāṇā, dāṇā, ydgulakajjakasāhājēthi siddhukhi winitthicha;
Sakkawarhi kappetwā, mahāddanaṇ pawattayī: ikkāsiddhinēwaṇ nibandhāṇchassakārayi.

village. The ruler of the land replying, "sādhū," and throughout the island having provided accommodation for him, at the entrance of every village, caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illumined the land.

The minister of this rāja, named Gotakābhayā, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly unattended, taking with him only his "parissāwaoao" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalcules in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rāja to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rāja Sanghahhōdi. Beloved! taking my head, present it to Gōthābhayā; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Gōthābhayā. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kiod offices a monarch could bestow.

This Gōthābhayā, known by the title of Mēghawāṇābhayā reigned in Laokā thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionary and every other sacerdotal requisite. Causing robes to be made, he kept up the mahādānaṇ offering. He uninterruptedly maintained

Mahāwihāre i dresi sīlmaṇḍapamuttamaṇ, Lohapāsādaṭṭhamāhāre parivattiya thapāpāyī.
Mahābōḍhī sīlāwēdhiṇ, uttarawudratōrayaṇ paṭiṭṭhāpēsi thamāhāre chaṭukapayē saha i aṭṭa.
Tissāsiṭṭa paṭimā tīsa dūdrēsu i dāriya, thapāpēsiṇa paṭaṇṇē dakkhiṇamhi sīlāmaṇ.
Paṭṭhānābhūmā kartaṇ Mahāwihārapachekkhāṭṭa, dīpambī chinnakāwēdaṇ saḍḍaṇṇa paṭisaṇṇāhāre.
Thūpārāma thūpāgharaṇ, Thērawatthalakē tathā, drāmaṇ maṇisōmaṇ paṭisaṇṇā hārayiṇa sō.
Thūpārāmaṇa Maṇisōma drāmaṇ Marichawattilī, Daḷḷhiṇawāwēdhiṇa upāmaṭṭha gharānīṇa,
Mēghawāṇṇaḥhāyānāṇa nāwānīḍramakārayi, wihāramahāpūjāyāṇ piṇḍetwā dīpawēdaṇaṇ.
Tīssa bhikkhū hūsaḥaḍḍaṇ tichiwaramaḍḍasiṇa, mahāwēdikkhāpūjāṇa taddāra akārayi.
Anuwāsaṇṇa sādāghaṇṇa chāwēdhiwaramaḍḍapāyī, Pāpakaḍḍaṇ niggahetwā sōkēnta ssaṇṇantu sō.
Wētulliyasōḍḍinē bhikkhū Abhayagiriwāsiṇa, gūḥayitwā suttimattē Sīnasānānāhantakē,
Kaṭṭeṇa niggahāṇ tīsaṇ, parāṭṭrē ihipāpāyī, Tattha kīṭṭasāthēraṇa nissitābhikkhū choliṇa,
Saṅghamittō, nāmaṇa, bhūtaṇvijjādikāwēda, Mahāwihāre bhikkhūnaṇ kūjjitwēna, iḍḍagaṇa,
Thūpārāma sannaṭṭaṇ pūjasiṭṭa ssaṇṇāṇā Saṅghapāḍassa pariwēta wāsi thēraṇa tattha sō.

this observance on every twenty first day. In the Mahāwihāro he constructed a superb hall of stone, and the pillars of the Lohāpāsādo he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its southern entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāwihāro he formed a paṭṭhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner, he repaired the edifice built over the Thūpārāma, as well as the one over Ambatthalā, in which the théro (Mahindo had dwelt), and made improvements at the Manisōma edifice. He repaired also the "upasattha" halls at the Thūpārāma, Manisōma, Marichawatti, and Dakkhina wihāros. He constructed nine wihāros which he called after himself, Mēghawānābhaya. Assembling the population of the country, he celebrated a great festival of offerings. To thirty thousand priests he presented the three sacerdotal garments; at the same time he celebrated the great "wesākha" festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Wētulliya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théro of the banished (sect), a native of Chōla, by name Sangamitto, who was profoundly versed in the rites of the "bhūta" (demon faith). For the gratification of his enmity against the priests of the Mahāwihāro (by whose advice the Abhayagiri priests were banished) he came over to this land.

This impious person entering the hall in which the priests were assembled at the Thūpārāma, addressed himself to the théro of the Saṅghapāḍa pariwēta, who was the

*Góḍḍhayaṣaṭṭhāssa mātulessa rājā, raṅga nāmiṇḍapato. wachanaṁ paṭiḍḍhiya.
 Raṅga kulūpakā dā. Rājā tasmā paṭiḍḍiya, jettakaputtāṁ jettatissaṁ, Mahāsīnāṁ kaṇiṭṭhakaṁ,
 Appi tassa bhikkhussa. Ss saṅgaṇhi dutiyakaṁ ; upanandi tasmā bhikkhussaṁ jettatissa kumārako.
 Pittuṁ acchayit, jettatissa rājā vhaṭi so, pituṣarirasakkāri niggaṇṭuṁ nichchamānāṁ,
 Dutthā machchē niggaṇṭuṁ, saṅgaṇi nikkhama bhūpati, kaṇiṭṭhaṁ puratō katvā, pitukāyaṁ anantaraṁ,
 Tatō amachchē katvāna, saṅgaṇi hutvāna paccakkhatō, kaṇiṭṭhē pitukāyēcha nikkhanti tadanantaraṁ,
 Duddraṇi saṁvānaritvāna dutthamachchē nipattiya, sūlā appi, pituno chitakāyaṁ samantatō.
 Tivassa kammundānaṁ kakkhalōpapadaṁ ahu : Saṅghamittō so bhikkhu bhito tasmā narddhipi.
 Tassābhikkhā samakālaṁ Mahāsīnānaṁ mantiyā, tassābhikkhānaṁ tēhanta paratiraṇ gatō tū.
 Patirā so vipakkataṁ Lōhapaddānamuttamaṁ kōṭi dhanaṁ oḅghanakaṁ kdrisi sabbabhūmakaṁ.
 Sattisatasaṁsaggaṇaṁ pūjayitvā maṇiṁ tahiṁ, kdrisi jettatissō taṁ Maṇipaddānamuttamaṁ.
 Maṇiṁ dweṁ mahaggaṭṭha Mahādhūpā apūjayi, Mahābōdhiḥari tū tōraṇāni mahārayi.
 Kdrayitvā wiḍḍraṇ so Pāchinatissapabbatāṁ, paṇḍvāssu saṅghassa adāsi puthavapiṭi.*

maternal uncle of the rāja Gotābhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rāja. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Mahāsēno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with Sēno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lōhapasādo, which had been left unfinished by his father, building it seven stories high, by expending a "koti" of treasure on it. Having made there (to that edifice) an offering of a "koti" of gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Mahādhūpo, and built three portal arches at the great bo. Constructing a wihāro at the Pāchinatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thūpārāmo the colossal and beautiful stone statue (of Buddho), which Dēwānanpiyatisso had set up at the Thūpārāmo, enshrined it in the wihāro of the Pāchinatisso mountain. This rāja having celebrated the festival of

*Dīvēnañpiyatissina sō patitthāpitaṇ pūraṇ. Thūpdrāmi urusiddhapaṭimaṇ chārudassanaṇ,
Netaḍ Thūpdrāmaṇḍa Jettatissa mahipati, patitthāpiti dāraṇi Pāchinatissapabbatī.
Kāḷamantikawāpīṇ sō adā Chētiyapabbatī wikkārapāḍaḍamahaṇ mahāwēdikkhamiwaḥa,
Kāṭvā rājā sahasasā saṅghasa dānachiwaraṇ, Alambagāwawāpīṇ sō Jettatissā akūrayi.
Ewaṇ sō wēwitaṇ pūṇaṇ pāsāḍakaraṇḍḍikaṇ kārentō dāwawādaṇi rājā rājjanakārayi.
Iti bahūpuggakēṭṭuḥhāta naraṇatichā bahūpāpakēṭṭuḍḍi madhuraṇiwa witaṇa māsāmaḍaṇ;
nūjanamaṇō bhajatiṇa taṇ kaddēhiti.*

Sujanappasāda sañvegaṭṭhāya kuta Mahāwāsi "Tayōlasarājakōḍama" chhattiṇṇasīṇo paricchēḍiḍe.

SATTATINSATIMO PARICCHEREO.

*Jettatissachchayānassa Mahāsēno kamitthako sattaveisati wassāni rājā rājjanakārayi.
Tassa rājādhikkatattaṇ kāṭṭuṇa paratiratō sō Saṅghamittatthērota kālāṇ paṇwā idhāgato;
Tassādhikkatā kāṭṭeṇa aṇṇāṇkicchāncha nikkāḍhā Mahāwihārawiddhāsaṇ kāṭṭukāmo aṇṇāgato;
"Avinayawāḍḍino ite Mahāwihārawasāsiṇō: winayawāḍḍimayaṇ rājā" iti gāḍhiya bhūpati.
Mahāwihāraweḍaṇa dhāraṇ dēṭṭi bhikkhūnā rāṇō dāṇaṇ thapāpayi yō sō sataṇ dāṇṇiyo.
Upaddatā tēhi bhikkhū Mahāwihārawasīṇō Mahāwihāraṇ chhāḍḍetwā Malayaṇ Rōḥanaṇ agūṇ.*

dedication, as well as the "wesākha" festival at the Chētiyo mountain, made an offering thereto of the Kālamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatissa formed likewise the Alambagāmi tank.

Thus this rājā reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Mahāwanso, entitled, "the thirteen kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

On the death of Jettatissa, his younger brother, the rājā Mahasēno, reigned twenty seven years.

The impious thēro Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahāwihāro, he thus misled (the king): "Rājā, these priests of the Mahāwihāro uphold an heterodox winēyo: we observe the (orthodox) winēyo." The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahāwihāro, would incur a fine of a hundred (pieces). The Mahāwihāro fraternity plunged into the greatest distress by these proceedings, abandoning the Mahāwihāro, repaired to Malaya in the Rōhana division. From this circumstance the Mahāwihāro

Tina Mahāwihāroyaṇaṃ navaṃvassāni chaḍḍitō, Mahāwihārasedisūhi bhikkhukhi dāi saṃṃato,
"Hōti asandhikaṃ weṭṭhūṃ puthukādisinō" itī rājānaṃ saṃṃapetvā sō thēro dunnatī dummaliṇ,
Mahāwihāraṇaṃ nāditūṃ laddhānūmattirājīnō Mahāwihāraṇaṃ nāditūṃ yōjīti duffhamānaso.
Saṃghamittassa thērasa chaḍḍako rājāvaḍḍabho Sōṇamachchō dārunōcha bhikkhāwecha alajjino.
Bhidditvā Lokapaddānaṃ sattaśāhīmakammuttamaṃ gharī nānappaḍḍecha itthōbhayagiriṇaṃ nayaṇ.
*Mahāwihārassa pabbatā dāṇṭevābhayagiriṇhi (* * * * *) patitthāpīti bhūpati,*
Paṭimāgharaṇaṃ, Bodhīgharaṇaṃ, dhātusālaṃ manōramaṇaṃ, chatuśālancha kārasi; saṅkharī Kukkuṭaṭṭhayaṇaṃ.
Saṃghamittēna thērēna tēna dāruṇakammuyā wihāro sōbhayagiri dāsanīgiyo akū tadā.
Mīghavāṇṇābhayānāma rājō sabbatthaśiddhāko sakhō amachchō Kujjhīvēd Mahāwihārandaṇaṃ,
Chērō hutvāna, Malayaṃ gantvā laddhamahābhālo khaṇḍhāwārāṇaṃ niwāṇīsi Dūratissakawāpīyaṇaṃ.
Tatthāgataṃ taṃ sutvāna sakāyāṇaṃ sō mahipati yuddhāya paṇchaguggantvāna khaṇḍhāwārāṇaṃ niwāṇīsi.
Sādhupānīncha maṇṣāncha labhīvēd Malayaṃ bhataṇaṃ "na sūṇīsaṇaṃ saḍḍīyānaṃ wīnā rāṇḍīti" chīntiya.
Adāya taṃ ayaṇaṃ yīva rattīṇi nikkhamaṇaṃ thāko rājō santikāmagamma tamatthaṇaṃ patīvēsaya.

having been left unoccupied by the priests of the Mahāwihāro fraternity, it remained deserted for a period of nine years.

This impiously ignorant théro (Sanghamitto) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rāja to destroy the Mahāwihāro, carried into effect the demolition of the Mahāwihāro. A certain minister named Sōno, the partisan of the théro Sanghamitto, and the confidant of the rāja, and certain shameless and wicked priests, pulling down the pre-eminent Lobhāsādo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. The king having thus caused all the materials of the Mahāwihāro to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddha; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukuta-parivēno (erected in the reign of Kanittatisso). By this impious proceeding, adopted by the théro Sanghamitto, at this period the Abhayagiri wihāro attained great splendor.

The minister named Mēghawannābhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahāwihāro, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dūratissa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Mēghawannābhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it, made known the object of his errand. The rāja having partaken, in his company, of what he had brought

Tendāhatañ tinaśa weisattikā "paribanyha kammā chéro aku mē twaṇ" itirijā apucchāhi tañ.
"Tayā Mahāvihārassa nāditattitī" abhavi "Hīhārañ vedasiyāmi; khamamittāṃ mamachchayaṇ."
Icchēvamaṇḍava; rājā; rājānaṃ so lhamāpayi; Tēna saññapito rājā nagarāhityeva dgami.
Rājānaṃ saññapetvā sō Meghawaṇṇābhayaṃ pana rañño sahaḍgaccheva dabbasambhāradāraṇḍa.
Raṇṇo wallaḍḍā bhariyā ikkālīkaḍḍitā Mahāvihārandaṃhi dukkhidā naṃ vināsaṃ'añ,
Thēraṃ mātthakuddhā sō zaggahetvādaṃ vāḍḍhakkā Thūpārāmaṃ vindaṃtaṃ dgutaṃ dattāhamāssa,
Mārpayitvā Saṅghamittathēraṃ dāruṇakāraṇāṃ Sōpāmachchāna dhāraṇaṇa ghāṭayāṇu aṇṇāṇataṃ.
Anetrā dabbasambhāraṇā Mēghawaṇṇābhayō sō Mahāvihāri nakkāni parivēdānikārayi,
Abhayēna bhayē tasmā apasattitā bhikkhāvō Mahāvihāri vāṭṭuṇ dgantvāna tatō tatō.
Rājā mahābodhigāri pacchhimāya dīḍḍatā kārētvā bhārapāni thapāpēti dāṇṭa sō.
Dakkhiṇḍraṃvāṇimhi kukkēṇjāmaṇḍanāṃ paṭṭitvā pāpamittā Tisatthēri aṇṇāṇatē.
Mahāvihārasamāntē uyuyā Jētudāmaḍi Jētavanavāhārāṇā sō vārayanāpōi kārayi.
Tatō sīmāṃ samagghātūṃ bhikkhūsaṅghaṇayechi; sō addā kāmā na bhikkhū viḍḍamāḍi appaḷḷamā.

with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of the destruction of the Mahāvihāro." The rāja thus rejoined: "I will re-establish the Mahāvihāro: forgive me my offence." He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Mēghawaṇṇābhaya, explaining to the rāja that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Mahāvihāro,) did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rāja. Afflicted at the destruction of the Mahāvihāro, and, in her anger, resolved on the assassination of the théro who had occasioned that demolition, she formed a plot with a certain artificer; and having caused the said reckless, impious, and savage théro, Sanghamitto, to be put to death, when he was on his way to the Thūpārāma for the purpose of pulling it down; they also murdered the wicked minister Sōno.

The aforesaid Mēghawaṇṇābhaya collecting the requisite timber, constructed numerous pariwēnos at the Mahāvihāro. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Mahāvihāro by (Mēghawaṇṇā) Abhayo.

The rāja having had two brazen images or statues cast, placed them in the hall of the great bo-tree; and though remonstrated against, in his infatuated partiality for the théro Tisso of the Dakkhinārāmo fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jētavanawāhāro for him, within the consecrated limits of the garden called Jōti, belonging to the Mahāvihāro. He then applied to the priests (of the Mahāvihāro) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahā) wihāro. In order, however, to prevent the consecration attempted by the interlopers being rendered

Idha sīdasamuggātaṃ parēhi kadhiramānaṃ kōpētū bhikkhāro kēchi nilyīnaṃ taḥiṃ taḥiṃ.
Mahāvīhāro nawaṃdāi evaṃ bhikkhūhikkhājāṭṭhō "samuggātaṃ karimādi" parē bhikkhū amānāsin.
Tatō sīdasamuggātaṃ teṣṣyāpāripāri nīṭhītī Mahāvīhāre wāṭṭeṇ idhagantvāna bhikkhāro.
Tassa wīhāragāhissa Tissa thāssa chōḥandā antīmawāṭṭhndāi bhūtataḥ saṅghamaṃjhaḡd.
Wīṭichchayanaṃmahāmachchō tatḥ dhammikasammattō uppaḷāḡīti dhammīna taṃ, anichchayā rājīno.
Sōyena rājā kēṇi wīhāraṃ Manihiraṃ tayo wīhāre kōṇi, dewāyā wēṇiyo.
Gōkannaṃ, Erakāwilloṃ, Kalanālarādhmayagāḡḡanāki Migagāmanihārāncha Gaggasēnāpabbatāṃ.
Pachchīmādyā diḡdyātha Dhātusēnāncha pabbatāṃ rājā mahāvīhārāncha Kōṭhawāṭṭamhi kērayi.
Rūpāramawīhārāncha Mūlawīṭṭīncha kērayi; Uṭṭarawāyabōdhīcha duwē bhikkhunipassayī.
Kālawīlakayakkāḡhassa thānē thupāncha kērayi; dipamhijjigāḡḡwātē bahūncha paṭisaṅkharī.
Saṅgāḡhathirasaḡḡassassa saḡḡasaggaḡḡadāi sō thīrawāḡḡāncha sūḡḡāṇāṃ anurāsāncha chīwaraṃ.
Annapāḡḡadāi dānāncha parichchēdō nawijjati Subhikkhāḡḡādyā kōṇi sōcha solānawēpiyo:
Manihīro Mahāḡḡāncha, Jallūraṃ, Khānūḡḡakāṇ, Mahāḡḡāni Kōḡawātāncha Mōraka Parakawēpikāṇ.
Kaṇḡḡalakaṇ, Wāḡḡāncha Rattamālaḡḡalākāḡḡīncha Tisḡawassāḡḡawēpīncha Wāḡḡawēṭṭhīkāḡḡīncha,
Mahāḡḡallaka Chīwānawēpīk Mahāḡḡdragallākāḡḡīncha; imā solasa wēpiyo.

valid, some of the priests (of the Mahāvīhāro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahāvīhāro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, "Let us violate the consecration." Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahāvīhāro returning, re-established themselves there.

An accusation was brought against a certain thero named Tisso, of having illegally seized possession of this wihāro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rāja was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihīro wihāro; and demolishing a dēwālaya (at each of those places) built three wihāros: viz., the Gōkannō, the Erakāwillo, and the Kalandō, at the brahmin village (of that name); as well as the Migagāmo wihāro and Gangāsēnapabbato. The rāja also constructed in the westward the Dhātusēnapabbato, as well as a great wihāro in the Kōṭhawāṭṭ division; the Rūpārammo and the Mūlawīṭṭi. He constructed also two nunneries, called the southern and western nipasāyos. At the temple of the yakkho Kālawēlo, he built a thūpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all thēros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihīro at Mahāgāmo, Jallūro, Kabanū, Mahāmanī, Kōkawāto, Mōrako, Pariko, Kumbālako, Wābano, Rattamāla-kanduko, Tisāwasso, Wēlangawētti, Mahagallako, Chirawāpi, Mahāḡḡragullo, and

"Amachchō Sonandōcha Sanghamittācha pāpiya rājānā wāgapetwāna apūyānā tēna kārayuñ.
 "Bhidditvā Lōhapasādañ sattaśūmakamuttamañ gharē nānoppakāriya itōhayaḡirin nayuñ.
 "Mānaki Chatu Buddhāhi nīwuttāhi chātiyaḡanē wāpāpīsa cha dappayāñ. Passa dālanmāgamañ."
 Tāñ sutwā pitukamañ sō nibbittō bālasangamī pitarānsitāñ tattha soddhañpāḡatikāñ akā.
 Lōhapāsdādamāḡāra kāsī pādālamuttamañ raḡḡo Mahāpāndassa dāsentōwīya Sihalā.
 Parīwēdāni sabbāni nāsdāni nīwīyāyī bhāḡē drāḡikānāncha yathā thāne thapāsī sō.
 Pitund maddhayaḡnāncha pāchchinnattāwēibuddhīnd chāddāwēsañ ghaḡdāwēsañ wikkraḡa kāsī buddhima
 Kārito pītārā Jōtiwānē chāsō wikkraḡē kammañ wippakatañ sabbāñ nīthāptēri narīsarō.
 Thārasātha Mahindassa Samindassa sūnuto sutwāna manuchhīndō sō paswatīñ sabbamāddito,
 Pasidditvā guntāssa rājā dipappasiddakī "issarō wata dipassa thērō" itī wīchintīya;
 Paḡibimbāñ sūwannaḡa kaḡwā tammānanissitāñ puḡḡakattikamāssa puḡḡapakkhītha sattamī;
 Dīnē netwā Chātiyambathālī Thīramāsaḡyītī thīraḡkamē nīwāsetwā tatōtu nawamē pana,
 Mahāsinḡgaḡetwā sō dēwāsīnd samīpamañ ōrōlhi nāḡḡarīckēwā gīharakāḡkanakīwēnd,

subterraneously, in the womb of the earth. Those impious characters, the minister named Sōno, and Sanghamitto, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lōhapasādo, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhos had vouchsafed to tarry, with the māśako seed. Ponder (continued the priests addressing themselves to the rāja) on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lōhapasādo, exhibiting in Sihalā, the model of the superb palace of the rāja Mahāpanādo. He rebuilt also the parīwēnos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the wihāro.

This ruler of men completed all that remained imperfect of the Jētawanno wihāro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the thērō Mahindo, the son of the Muni of saints, (Buddho); and the rāja glorying in the merits of him who had been the means of converting this island, thus meditated: "Most assuredly the thērō has been a supreme (benefactor) of the land;" and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thērambo at Ambathalo; and leaving (there the image of) the thērō during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the

*Lankādīpīcha sakatē sabbe dādaya bhikkhavo wisajjettvā manussīcha nagarīchārakkatthā,
 Pāṭhapetvā mahādānāṃ ayaṇhā kilappānāṃ pūjāṃ sabbapahārīhi karontīva anupamaṃ,
 Paṇḍhuggamanamāyassa dipasatthassa Satthuno waraputtassa sō katvā dīwārājwa Satthuno;
 Chāṭṭiyambhalāyūva nagaraṃ idhuanjīya maggaṃ Wīdītīyāwa Sāwatthinagaraṃ yathā.
 Wīttajjettvā tahiṇhogaṃ pabbāṇaṃ thērasa sō lānā rājā Moggaliputtassa thērasa gamanīyāya,
 Datwa tattha mahādānāṃ kapaṇiddhikawanībhāḥ, bhikkhāvōpīcha tīrētvā paṇḍhuyāhi chātuhīpi.
 Thērasagamanāṃ evaṃ passatūhi mahājānō gahetvā tam mahantīna saḥkārīna mahāyaso,
 Tamhā oruyha isamhā sayāṇaṃ hutvā purī charo bhikkhavo tēni katvāna parivārē samantatē,
 Thērasa bimbāṃ sūvannaṃ Khirasāgaramejjhagō sañjārdgaparikkitto hīma Mēruva sōbhaṭṭa.
 Wīdīnagaraṃ suttāṇaṃ dīṭṭvā lōkanayako agamā tvaṃvattī dāssīcha mahājānō
 Evaṃ karento sakāḍrasammānāṃ sō nardānō nagarasassanpācchīna dvadrapasē sayāṇaṃ kātā,
 Upasāṇamma idyagāṭha wihāraṇ Sotthiyākarāṇaṃ tīhantatthāpiwdsini bimbāṇaṃ taṃ Jīnasūnuno.
 Nagaraṇ sūdu sajjetvā tatō dveddasamē dīni Satthussādīppawtsamhi purāṇā Rājagahaṇaṃ yathā.*

capital, leaving at home these alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lankā, called together all the priests, and keeping up during the period of their detention there the mahādānā, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of dēwas (Sakko) preceded the divine teacher in his progress to the Dēwālōkos. He had the city and the road to the chētiyo at Ambathalo decorated, in the same manner that the road from Wēsālī to Sāwatthinagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this théro,—in the same manner that Dhammasōko, the théro's father, sending a mission to the Ahōganga mountain, had conducted the théro Moggaliputtatissō (to Papphāpara) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théro, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Mēru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khirasāgara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wēsālinagara, to propound the (Rawan) suttan; this rājā made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Sotthiyākarō wihāro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rājagaha, bringing this image out of the Sotthiyākarō wihāro, he conveyed it in a solemn procession through the city,

*Pañimañ niharitv tañ wihārañ Sothiyā arā nagarā vāgarādkārā vattamanā mahāmahi.
 Mahāvihārañ netvāna timsambodhiganganiñ nivasitvāna tēnēva wiñhiñ dānyuñ purañ.
 Rājagihāsaniṃpamhi pubbadakkhinakānāke paññimbasā kārasi tassa tañcha nivāsanañ.
 Kāretvā Itthiyā dālināñ pañimdyā vādradā thēryasaha totthiwa nivāsiñ mahāmetti.
 Arakkhañ paññapetvāna pūjāyacha paribbeyuñ anusañvacekkharañ kāmūsevamāsañ niyōjayi.
 Tassā amanurakkhantā vājjatthabāsānikā tika yacajjā parirakkhanti tañ wiñhiñ navāsiya.
 Pavāraṇadānā netvā wihārañ nagarā tatā kātūñ terasiyāpūjā anuvassāñ niyōjayi.
 Wihārā Abhayatissa waṇhī Bōdhīpādapi silāwālincha kārasi pākārañcha vānāḍārañ.
 Navame tassa vassamhi Dāthādhātummahāsino brāhmaṇikāchi dāya Kāṭiggamhā idhāyā.
 Dāthādhātussa vassamhi vuttina wiñhiñ salāñ gahetvā bahumānina katvā sammāsamuttamañ,
 Paṭṭhipitvā karaṇamhi viśuddhaphalikulumbhavi Dvānāñpiyattisina rājawattumhi kārītā,
 Dhammachakkawhoyi gēhā vaddhayittha mahāpātī : tato paññāya tañ gēhañ Dāthādhātugharañ ahu.
 Rājā salāsaḥasārañ navakama punnamānāro viññajjeto tatā kāsī Dāthādhātumahāmahañ.*

which was like unto a great ocean, to the Mahāvihāro; and kept it for three months in the precincts of the ho-tree. With the same ceremonials, (the multitude) conducted it to the city, and there, near the royal residence, in the south east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiyo and the other (thēros who had accompanied Mahindo) placed them also there. He made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually, in a manner similar to the present one. The rāja, as he had made this provision for the perpetuation of the festival, even unto this day * it is kept up without omission. He instituted a festival to be held at the "pawāraṇa" (conclusion) of "vassa" annually, on which occasion (these images) were carried from the city to the Mahāvihāro. He built a protecting wall round the wihāro called Abhayatissa, and added a stone cernice to the flight of steps at the ho-tree.

In the ninth year of his reign, a certain brāhmaṇ princess brought the Dāthādhātu, or tooth relic† of Buddho hither from Kāṭinga, under the circumstances set forth in the Dāthādhātuvanso.‡ The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of "phalika" stone, and ledged it in the edifice called the Dhammachakko, built by Devānāpiyatissa.

In the first place, the rāja, expending a lac, in the height of his felicity, celebrated a Dāthādhātu festival, and then he ordained that a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri wihāro.

* The period Maha'me flourished. This festival is not observed now.

† The relic now deposited in the Maligwa temple at Kandy; and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.

Anusawachchharan netwā wihāramabhayuttarān tassa pūjādwitthiā kāmūwarūpaṇi nīyejayi.
Attikārasawēhāriwā kārdpasi mahipati, anukampāya pāninaṇ wāpiyōcha thiridakkā;
Bōddhipūjā pūgāni apāmayēni kēriya, aṭṭhāwēsatimā wassī gatā sō; tattha ydgatāñ.
Dōrakō Jēthathirūthā bhāda tassa kanittikā chhattāñ laṅghīsi Lankāyañ; dantāpīppamhi kōwido,
Katwē kammāni chātrāni dukkārdni mahāmāti sippāgatanachāttāñ so sikkārdasi bahu jani.
Anattō pitund kāsī iddhikhiwēyanimmitāñ bōddhisattasariyāpancha rūpañ siddhu mañḍharāñ.
Apasayancha pallaṅkāñ chhattāñ ratanamayāpāṇā chittāntamayān kinchi tassa kammañ tahiñ tahiñ.
Katwē sō nāwawandni Lankāddipamūssanañ anikānicha pūgāni yathā kammamupāgami.
Buddhaddasō tatō tassa puttō dāi mahipati gundnañ akaro sabbe ratanānāwādgare.
Sukhāñ sabbāpāyogīhi karēntō dīpawādināñ rakkhāndakāmanādwā purāñ *Wessawarōdhani*.
Paggapūṇāgagunupitō wisuddhakarundāyo tatthā dāsahi rājūnāñ dhammāhi samupāgato.
Chatanō agatī hitwē kārayantō winichchayañ janāñ saṅgahawattukhi saṅgahēsi chāttukhi.
Chariyañ bōddhisattānān dārento dakkhi pāyinaṇ pītthwā puttī sō satti anuāmpittika bhūpati.
Daliddē dhana dāhina kāsī punnamānōratthē sukhitē sabbabāḍḍānāñ jwēttāsa guttiya.
Sādhawō saṅgahāntha niggahina asādhawō gilāntē wējjakammēna saṅgahēsi mahāmāti.

This monarch constructed eighteen wihāros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jēthathasi, then raised the chhatta in Lankā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lankā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhaddasō then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhāmanda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bōddhisattas; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

*Athekeadiwasā rājā hatthikkhandhawaraggatō Tissawapiṇa naḥḍanṭhañ gacchhamāna mahāpatṭi,
 Addākeka mahānāggañ kucchakirigaṇamappitañ Puttābhayaṇḍrasa paṇi wammikaṇṭhakkā,
 Uḍḍamudarērōgañ dassētañ daḍḍasaṇṇitūñ nipannañ sōtha cīntēsi "nāgō rīgīti" nīcchēhayañ,
 Athōruyika mahānāgga mahānāggaṇipagō īvaṇṇāha mahānāgga mahānāggaṇāgāvañ:
 "Kāraṇa tē, mahānāga, ṇḍamāgamañ mayā; tumhā khalu mahāṭṭijā khippañ kuppā nasīlīna,
 "Tasmā phusitvā tē kammañ kḍḍuñ saḍḍā na tē mayā; aḥusitvāpi na saḍḍā; kinṇu kḍḍabba mitthini?"
 Ewañ wutte phanindō vō kīwalañ phanamattano ṭīlasanto pavetevā nipajjittha samāhito.
 Athātamupasañkamma uchehaggagalamattanañ satthañ gaketvā phāḷēsi udarañ tassa bhōgino.
 Nihareṭṭvā tato dōsañ katvā bhāṇajjammattanañ appaṇā tañ tañ khaṇiniṇva akāsi saḍḍitañ tadā.
 "Attānāṇḍathōṇēsi mahāḍḍuggalañ mama tirachchhāṇḍapi jānīnu iddhu rugganti mēṭaṇā"
 Dīvaḍḍu saḍḍitamattānañ pannaḍō vō mahāpatṭi pūjītuṇ tassa pāḍḍisi mahagghamaṇimattano.
 Sīlā mayāyā Sambuddhapafindya akāraṇi manīñ tañ nayanañ rājā vīhāri Abhayaṭṭarā.
 Elōpi bhikkhu bhikkhanta gāmaṇṇi Thūsaṇṭhikkā sikkhañ bhikkhañ taḥhiteḍḍa ciraḥhikkhaya sāncharaṇā,
 Kīraṇā sappasaṇā laddhā paribhujjittha kucchakīyañ; pānakaḥ bhāvaḥ kutvā udarañ tassa kḍḍayaṇā.
 Tatō vō upasañkamma tañ nīvītēsi rājāno; rājāka "jāta sūlaṇā, kaddhāṇṭi kīḷisa?"*

On a certain day, the rāja, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttābhaya vihāro a mahanāgo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nāga is suffering from some disease;" and descending from his state elephant, and approaching the distressed mahanāgo, thus addressed him: "Mahanāgo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nāga's stomach; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rāja) then thus meditated: "My administration must be most excellent; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rāja set that gem in the eye of the stone image (of Buddha) in the Abhayaḡiri vihāro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thūsaṇṭhikkā received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rāja, he stated his complaint to him. The king inquired of him, "What are thy symptoms; and where didst thou take food?" He replied, "I took my meal at the

So dha "Thussawattimhi gmi khirina bhijani bhuttiti," Rājā anāsi "khiran sappanāna" iti.
Tadā tva aso ikopi aīrveidhaticcekhi sō rājā tassa sirīveidha kate dāya lōhita.
Pāyete samanā dha, muhutta vitindamagā "asallhita mēanti" ta sūte samanā wami.
Pānaka lōhiteva nilkhamiṇu; sakhi akū bhikkhu; rājā nīvedisi tūthimēva panattano.
"Ekasatthappakārind pāna āsamanā hayā katō aroga samma mi verjakkammamhō iti."
Pīvanā tōgamakōhi deḍḍubhājanajānīya acchekkhari tadd dāi tatō jittōhi deḍḍubho.
Antō tūthā tūpānā sō, tīna dākkhina pītō rājānamagā; rājā nidāna tassa pueckhiya.
Anta sappōti wiṇḍya suttākamupavāsīyā sūnahāvevittāncha sayani siddhisanthāti,
Saypisi tātā sōti niddiyamukhamu. Kamattānā wīvaritē tadd suttō tatō tassa mukhantiki,
Maṣapisiā thapēpisiā sarajjū tassa niggato gandhina tā dāsitvā antapavāsitu vdrabhi.
Rajjuyātha gahetvā samā dādhīya pītigaṇ udaki pītayitvāna idān wachanamabruvi.
"Iḍeḍḍo ahōsi samma Sambuddhassa kira Jiwako kamman vijjati lokassa kataṇ kintāna dukkhaṇ "
"Iḍaṇā layira sōpi kamman nāthettha vāsaya sabbādarīna kubbanto aho puṇḍodayo mama."
Tatā Hellōligāmmhi chādāimākhagabbhīni jātā sātāvudrēsu sagābhān sūkhitaṇ akā.

village Thussawattiko, mixed with milk." The rāja observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint which required his blood vessels to be opened. The rāja performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rāja then thus addressed the delighted priest: "By one puncture of my own surgical instrument, both the priest afflicted with worms, and the horse have been cured; surely this medical science is a wonderful one!"

A certain person while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rāja; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, causing him to be bathed and well rubbed, and providing him with a well furnished bed, he kept him in it awake, for seven days. Thereupon overcome (by his previous sufferings) he fell sound asleep with his mouth open. (The rāja) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. Instantly drawing him out by the string, and carefully disgorging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rāja) made the following remark: "Jiwako was the physician of the supreme Buddha, and he knew the science. But what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple, with equal zeal for the benefit of all, my merit is pre-eminent."

Similarly (by his medical skill) he rendered a chandāla woman, of Hellōligāmo, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.

Wdā bādāna tēpi bhikkhu usthūpito ahu gopānasi gatātmhi dukkhā mōchēsi buddhina.
Piwanassapi maḍḍakabhājayuttān jāhā lahuā nādik bilano gantwā bijamāruha matthakañ,
Hijjite, dsi maḍḍako: sō wuddho tattha gacchhāti mēghasudgamant tēna sōnā kappāi mduwan.
Phāletwā matthakañ rājā maḍḍakamapiniya; sō kapāddāni ghatetwāna kāsī yākatikāñ khañt.
Hatthakañ dipawetnāñ gāmc gāmc mahipati kdrētaw wējjasāldyo wējji tatthanijoyāi.
Sabbesañ wējjasatthānāñ katwā "Saratthasangaho" yōjisi wējjamārikāñ rājā gdmawelpanchakī.
Add uttāncha khettdni wējjānamupajīwanāñ; wējji hatthinamassdnāñ balassāncha nityōjāi.
Piṭhasoppinamandhnāñ sādāyōcha tahiñ tahiñ kārasi sakabhōgēna sādāyōcha mahdpathē.
Nicchānassāsi siddhammañ sukkatwā dhammabhdnāñ dhammabhdnāwasttāncha pāsthapisi tahiñ tahiñ,
Sāntāntarato katwā settawattimmahūdaye dīthi dīthi pambekisi dukkhamā dukkhiti jānē.
Athikādiwasañ rājā rājdhānāmanāñito siddhīgacchhāti sināya dēwehiwā Wāsawo,
Tāñ dīnē sīrasabhāggamaggappattāñ mahipatīñ rājiddhīwīrājantāñ, baddhāwēpi bhawantē,
Kuffhi ekipi kujjite, hatthēnd haniydwānāñ pōsttēnto tāncha pōsttēnto bhūmīn kantaraggihiyō,

There was a certain priest so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a "gopānasi" raster. This gifted (king) relieved him from his affliction. In another case, of a man who had drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rāja, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rāja having composed the work, "Saratthasangaho,"* containing the whole medical science, ordained that there should be a physician for every twice five (ten) villages. He set aside twenty royal villages for the maintenance of these physicians; and appointed medical practitioners to attend his elephants, his horses, and his army. On the main road, for the reception of the crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (these objects). Patronizing the ministers who could propound the doctrines of the faith, he devotedly attended to their doctrines, and, in various parts, provided the maintenances required by the propounders of the faith. Earnestly devoted to the welfare of mankind, disguising himself, by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.

Subsequently, on a certain occasion, the rāja was moving in a procession, arrayed in royal state, and escorted by his army, like unto Wāsawo surrounded by his heavenly host; when a certain person afflicted with a cutaneous complaint, who had formed an enmity against the rāja in a former existence, beholding him thus endowed with royal prosperity, and resplendent with the pomps of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language, kept striking the ground with

* This work, which is composed in the Sanscrit language, is still extant. Native medical practitioners profess to consult it.

Akkāsi anēhi ahlāwachanēhica. Wippakāraminañ dīwā dūratōwa mahāmāti ;
"Nāhañ saradā sattassa kandaṭṭa kuta mappiyañ : pubbē wiriṇa ayuñ jātu ; nibbāpessāmi tañ iti."
Anāpēti samjajjhān purisañ ; "Cachchha kuffhina amukassābhijānāhi chittācchādranti." Sō gatō.
Sahāyōwēya kuffhina samjapamhi nīlādiya ruffho kimatthakā hontōti pucchēhi. Sabbamañōcha sō,
"Dāso mē Buddhaddāyūyā : rājāhu puggalammund awamaggyāya mañ mayihañ pūratō yati hatthindā,
"Jāndappessāmi attānañ katipāhina ; sō yadi hatthamhe iti, kēretvā sabbañ dādaniggahāna.
"Nīcēhi katthān māmayāti māretvā galakkhitañ piwāsāmi ; naṇādiho nachirintōwa passasi."
Sō gantvā naraṇḍassa pawattis tāñ nīwēdayi : "Pubbē wērimamāyanti nicchakkinitvā" mahāmāti,
"Wīndittumapdyāna yuttān wērinti wēriṇa sādhusaṅgaḥa tāñ twanti" purisañ tuñ niggyāyi,
Sō kuffhinupassānāmma sahāyōwēya dhā tāñ "Rājānañ tāñ wīndatvā chintetvā kālāmettānañ,
"Alabbhātō sahāyāma mē ndasakkhiñ tassu ghātani ; tadādhā tumhē mayisāminattha kamma mānāraṇḍaṇ,
"Etha, gēhi wasitvā mē, hōtha mē anuvattakā ahamāwassa ndāmi katipāhāna jīwitān."
Iti watvāna tuñ kuffhiñ netvā sō gharamattunō sunādhāruvillitāncha, nīwutthūn sakkhamamburān,
Subbhūtañ madhurādhārañ, yōssānithikāddārañ sayāpēti manussamhi sayunto sādhu santhāti.

his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): "I resent not the hatred borne me by any person. This is an animosity engendered in a former existence; I will extinguish it:" and gave these directions to one of his attendants: "Go to that leper, and thoroughly inform thyself what his wishes be." He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. "This Buddha-dāso (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period."

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, "It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person;" and gave these instructions to the said attendant: "Do thou take especial care of him." Returning to the leper again, in the character of a friend, he said; "All this time, I have been thinking of the means of putting the rāja to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish: come away; residing in my house, render me thy aid. Within a few days I will myself take his life." After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body; fine cloths for raiment; savory food for his subsistence; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.

*Ettenwa niyámina katipákañ nirásiya natwed tañ játawisáññáñ sukhitañ pitinindriyañ,
 Raññadinnanti watwedna khajjabhojjidáññ add dwattikkhattuññ nissidhetted tenajjikkho tamaggaki.
 Bháppálena kamevusi wisattháttawa. Bháwápa matáti sutwed tassui hadayañ phalitañ widh.
 Ewañ rógitikkiekháññi rájád sariramáññé thapiti wejjáppissa tikiekhantamandagá.
 Panchawasiñ hattiána pásdánópasoññitañ, Maháwihári Máraha pariwéna makádrayi.
 Samana Gólapáunna add gámadawayañ tahiñ dhammaghósakabhikkhúññáñ bhógi kappiyakádrake,
 Wihárepariwéñécha sampannachaturapachchayé wápiyó dñasáññáyo pátimáyoñcha kárayi.
 Tassáwaraññó rájjamhi maháddhammakathiyatí Suttáni pariwattáti Sihaldya niruttáya.
 Asiti puttá tassáññáñ sáráwáraggarúpino áttáya dñawakáññáñ ndmaká piyadasaand,
 Sáráputtáññi ndmáhi puttáhi pariwádráti Buddhaddá, Sasambuddha rájáwáya wérechatha.
 Ewañ katudá hitáñ dipáwáññáñ táláwagatá wassá iñ ánatáññamhi Buddhaddáso nardáññipo.
 Tatá jettáññatá tassá Upatissáññi áhápáti sabbárájagunápáttá nichchassálo mahádaya,*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; still, however, withholding the information for two or three days; (at last) he presented him his meals, saying that they were provided by the *rāja*. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the *rāja*. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the *rāja*, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Maháwiháro the pariwéno called Móriya, in height twenty five cubits, and conspicuous from its upper story; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gólapánu, as well as wiháras, pariwénos, the four sacerdotal requisites most fully, and tanks, refectory halls, and images.

In the reign of this *rāja*, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihala* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddha. The *rāja*; Buddhaddáso, surrounded by his sons, who were called Sáráputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddha (attended by his disciples.)

Thus this ruler of men, Buddhaddáso, having provided for the welfare of the inhabitants of the island, passed to the Déwalóko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten immons

* Several portions of the other two divisions also of the Pitakattaya have been translated into the Singhalese language, which alone are consulted by the priests who are unacquainted with Páli.

† The individual name of Sáráputto before he became one of Buddha's disciples.

*Dasapunnāhāriya hitvā dasapunnāhāriyaddiyā rājadharmācha pūreṇi rājā pāramitidāsa.
Gaṇhī saṅghawattthūhi chātthūhā chātuddisān mahāphdlimhi dāpēsi rājā rājānubbhājanā.
Paṅḡsān paṇawattinān andhāsanāchēva rōgind winalabbhāgasiddhā dāwasiddhā kārdyi.
Uttaramhī disūbhāgē chetiyaṃkātu maggaḍā thūpaucha paṭimāgthā paṭimaṇḍapī kārdyi,
Karoulē tancha sō rājā mabbhijantu jand itī. Kārdpēsi kumārēhi nāpetwā gūlatāṇḍulān.
Rājappalawēhā Gijjhakūṭam Pokkharapāsayaṇ Wāḷabassanāha Ambutthi Gondigāmaṇhi wāpikān,
Wihāraṇ Khaggarājāncha wāpiyēkhā thirōtakā appamāṇdmi pūṇḍni kārdpēsi takhī takhī,
Wassamānki yo wassē sayawē sannisiṇṇakō kēvalān witti nāmēsi rattin l hēlo jāvassit.
Natwā amāchēko tān natwā uyiydān chhādayi ghārā tvaṇ paṭichēhha attāwān dukkhāu udsi pānān.
Kāḍ; tassāsi dubbhikkharōgaduḍḍikkipi pibitō dīpō dīpō paṇḍpātamaṇ sō sumdāsa,
“ Bhikkhū ” pucchēkhitha “ kiṇ bhantē dubbhikkhādi bhayaditkē lōkē lōkdhānā natthi katanā kiuchī mahesind.”
Gaggērōhava suttasa uppatin tattā uddiswā; Suttē dānā mabbasowappān bimbāsamāuddhādhātuna;
Katwā Sattthūlāpattān sōdakaṇ pāḍisampufe thapetwā tassā tān rūpamārdpetwā mahārathān;*

courses, the rāja conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chētiyo, he constructed a thūpo, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājoppala, Gijjhakūta, Pokkharapāsaya, Wāḷabassō, Ambutthi, and the Gondigāmo tanks; as well as the Khandarāja wihāro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: “Lords! when the world was overwhelmed with the misery and horrors of a drought, was there nothing done by Buddha (in his time,) for the alleviation of the world?” They then propounded the “Gangārōhana suttā” (of Buddha). Having listened thereto; causing a perfect image (of Buddha) to be made of gold, for the tooth relic, and placing the stone refectory dish of the divine teacher filled with water on the joined hands of that (image),

*Sayañ silaṃ samaddāya samaddetvā mahājānañ mahāddānañ pavattetvā abhayañ saḍḍapānānañ.
 Alaṅkatvā dhaṇaṃ nagarañ dīvalokamaṇḍarañ dipadevaki saḍḍatī bhikkhukā parivārito.
 Oḍḍatthā mahāveitthiṃ bhikkhū tattha samgatā bhayaṇḍa Ratanañ suttañ sīnchamānaṃ jālaṃ tadd.
 Rājaghatantiki veitthimaggi pākārasantiki vitariṇu tiyāmañti kurumānaṃ padakkhiṇaṃ.
 Bhijjamaṇḍaṃ ruṇṇi wassi mahāmaghā mahitāle rūgāturaḍḍha sabbiṇi sukhitḍakāruṃ uttaraṃ.
 "Yadda dukkhāṃ bhadrāgāli bhayaṃ dipanāṃ hevaṃti evamāsa haraṇṇatī" nigijesi nardakkipo.
 Aruḷa cchētiyaṃ kunthakipillāḍḍimawekhiya, punchhitvā utrapinjā sanilāṇ yātiwandhika;
 Sañ haṇḍakamaddāya charaṇḍaṃ santhōwaṇṇi dakkhiṇaṃ paralānaṇki karetvā rājaghatā;
 Upasatthagarañ buddhapatiṃ dāghamāwacha pālādrinaṃ parikkhittāṃ uyyānaṇcha manāramaṇa.
 Chadduddasi panchadasi yeva pakkhāsa atthamā pātipadikāya pakkhāṇcha atthāṇḍasamupdgataṃ.
 Upasatthāṇ samaddāya samaddānaṃ tahiṃ wassi yāwajjivāṇcha vā bhunji mahāpāḍḍimā bhājānaṃ.
 Marantēcha kalāḍḍanamuyyānā bhāttamattānāṃ katvā nīvāpāṇā dāpisi; tadājjāpēcha wattati.
 Chōraṇ vajjhamupaditāṃ dīvaṃ saṇḍegamānaṃ chhawaṇṇi suvaṇḍaṃ dnetvā kkipitvā lōhākumbhīyaṃ;
 Dated dhaṇaṃ palāpetvā chōraṇ rattiyamuggatā suriyā kujjhiti chōraṇwīyājāḍḍayi taṇ chhawaṇṇi.*

and raising that image into his state car, he went through the ceremony of receiving "sila," which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chanting forth the "Ratanasutta," and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: "Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies."

On visiting the chētiya* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock's tail, sweeping them towards the margin (of the chētiya), he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an upasatthā hall, a hall for the image of Buddha, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the "attasil" order, and undergoing the ceremonies of the upasattho, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, fermented into lumps, for the squirrels which frequented his garden; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

* Supposed to be the Ruanwelli.

"*Ahañ jāneti*" "wuttó só ósárasí sakammatañ, wuttañ wuttañ wiyákkasi, wiródhampicha dasayi. Tevahi "Twañ sakañ waddamódrákhicha," chóditó, Pdímádivákhidhammasa atthamava naóódhíyá. Aha "Kassiso wantóti?" "Buddhamantóti" sobhruwé. "Dákhimintanti wuttáhi?" "Ganka pábbajjatan" iti. Nanatthi pábbajitá só uggañhi Pitakattayañ "Ekáyanó ayañ maggó" iti páckekhátá maggahi. Buddhassaviya gambhíra ghósattánañ wiyákkaruñ "Buddhaghósóti" só; sóhi Buddhówiya mñhitatá. Tattha Nanódayañ ndma kátová yakaranañ; tadá Dhammasagganiyádal kappáñ só Atthasáliniñ. Parittattháthauchéna kátumárabhi buddhim; tañ díwá Ríwátó théro idañ wachanaóbruví. "Pálimattamádkantañ: natthi Atthakathá idha; tatháchariyáwá-dácha bhinnarúpd nawijjari. "Sihalattakathá suddhá; Mahindéna matimatá Saggitayamdrulhañ Sammasambuddhadáritáñ, "Sáriputtádgittanacha káthamaggañ samekkhiya, Éntá Sihlabhádya Sihalisu pawattati. "Tañ tattha gantwé, sutwé twañ; Mágarádhánañ niruttíyá pariwattéhi: só hótí anábhálahitá wádh." Ewan wuttí pañnanosó nikkhamitwé tatá, imañ díyamádgé imassíwa rañgá kálá, mahámati.

(The bráhmañ) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the théro) rejoining, "I cau defue it;" he (the bráhmañ) exhibited the extent of the knowledge he possessed. (The théro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, "Well, then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattaya). He (the bráhmañ) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the théro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghósó) cloquence as Buddho himself, they conferred on him the appellation of Buddhaghósó (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudípo) composed an original work called "Nanádayañ;" he, at the same time, wrote the chapter called "Atthasálini," on the Dhammasangini (one of the commentaries on the Abhidhammo).

Réwato théro theu observing that he was desirous of udertaking the compilation of a "Parittattakathan" (a general commentary on the Pitakattaya), thus addressed him: "The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathá are not extant here; nor is there any version to be found of the wádá (schisms) complete. The Singhalese Atthakathá are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sáriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

*Mahāvīhāra sampattō vīhāri sabbasādhikena Mahāpadhānaghāraṇa gantvā Saṅghapāḍāsa santiki,
Nīkalatthakathāṇaṁ satvā Thērawāddancho sabbasā, dhammasāḍāsaṁsa kīva aḍhippāḍēti nicchēhiya.
Tattha saṅghassa mānetvā "Kāṁamatthakathāṇaṁ māma; potthakāṁ dītha sabbhīti" dā; vimaṇhitvā satī
Saṅghēdāthādivaṇṇaṁ tassāḍāsi "Sāmatthiyaṁ tava ettha dāsihi; taṁ divaṁ, sabbā dīdānti potthakāṁ."
Pitakattayamettēhiwa saddhīmatthakathāya so "Wissuddhimaggāṁ" ndākhā saṅghatvā samsatā;
Tatō saṅghāsa samūhetvā Samāyikkamataṁvīdāṇa mahāśīlhi samjāpamhi so taṁ vachēti undabhi.
Divatō tassā nēpuṇṇaṇa pakāsitvā mahājāni chēdāsiṁ potthakāṇaṁ sōpi dāvatthēhantampi taṁ alā.
Wāchētiṁ tatiyā vērē potthakāṁ samudākatē potthakāḍḍivaya māṇampi saṅghāpāsiṁ takāṇa mava.
Wāchayāsiṁ taddā bhikkhū potthakāḍḍayamitātō; ganthātō, atikātōchēdāpi ynbōpāparavēsiṁvā;
Thērawādīhi, pādīhi, padēhi, vyanjanikēcha, aṇṇatthā nāḥuvā potthakāḍḍapi tiṁpi.
Attha ugghōsayi saṅghō tatthakatthā vīsatātō "Nissāṇaṁ sayā sō Mettēyyō" itī vatvā paṇāpunnāṇa.
Saddhīmatthakāḍḍayāḍḍ potthakāṁ Pitakattayā Ganthākāri vasaṇtō sō vīhāri dīrasāṇāri.*

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahanāmo). On reaching the Mahāvīhāro (at Anurādhapura) he entered the Mahāpadhāno hall, the most splendid of the apartments in the vihāro, and listened to the Singhalese Atthakathā, and the Thērawāda, from the beginning to the end, propounded by the thēro Saṅghapālī; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Atthakathā; give me access to all your books." The priesthood for the purpose of testing his qualifications gave only two gāthā, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking these gāthā for his text), and consulting the Pitakattaya, together with the Atthakathā, and condensing them into an abridged form, he composed the commentary called the "Wissuddhimaggan." Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddha, at the ho-trec, he commenced to read out (the work he had composed). The dēwatās in order that they might make his (Buddhaghōsa's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the dēwatās restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition; nay even in the thēra controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Mettēyyo (Buddho) himself;" and made over to him the books in which the Pitakattaya were recorded, together with the Atthakathā. Taking up his residence in the secluded Ganthākaro vihāro at Anurādhapura, he translated, according to the grammatical rules

*Parivattisi sabhādi Sakalattha'atthā tyāśa sa'hīsaṃ mālabhāsiya Māgadāyaniruttidā.
Sattāsaṃ sabhābhāsaṃ vā ahaṃ hitārahā; thēriyāchariyā sabhā Pālāniya tanaggahā.
Attha kattaṭṭha' iṭṭhā sa gāteṇa parinittitāṃ vanditāṃ sō mahābōdhī Jambūdiṇaṃ pāgāmi.
Bhūtwā dudarāsaṃ nī Mahānāma mahāmahaṃ jātva puṇṇāni chittāni yathā dhammaṃ upāgāmi.
Sabbāpittā dhammāpāthavā maceṇamaceṇa chetamānā nā sakkhīyāva paṭhitaṃ balaṃ sakkhāsaṃ pannaṃ bhōgā īvaṃ
sabbānāṃ naṃ vasaṃ hanti; sattāni niccheṇa vgaṇa sammāveṇa yatu dhaṇi jivittācāpi dhīma.*

Iti sujanappasādanācigatthāya katt Mahāwanso "Sattarājiko" nāma Sattatinsatimo paricchādo.

ATTATINSATIMO PARICCHĒDO.

*Mahādūmatū dāi damilīkucchiṇaṃ bhavā Sotthisēno; tatha Sanghā dhitthēdāi mahāsiyā.
Sotthisēno tadā rajjāṃ patwā, Naṃhādyā adāṭa taxāyāna dīnā bhāriyā chardpetwā tadā dā
Attanō sāmāssāddā chhatagāhaka Jan'no Chhantagū'atavāpīn sō katwā saṃvuccakkarē matō.
Atthamachchō mahāpaṇṇō saḍḍō tassa tān matāṃ atovavūthumhī jhāpetwā; vithicōraṇ mahābalaṃ,*

of the Māgadhas, which is the root of all languages, the whole of the Singhalese Atthakathā (into Pālī). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the thēros and achiāryos held this compilation* in the same estimation as the text (of the Pitakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudīpo, to worship at the bo tree (at Uruwélāya in Māgadha).

Mahanāma having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his desire.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Mahāwanso, entitled, the "seven kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVIII.

Mahanāma had a son, named Sotthisēno, born of a damila consort; by the same queen he had also a daughter called Sanghā. This Sotthisēno, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghā; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhatagāhako. He formed the Chhatagāhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,

* This is the Pālī version of the Atthakathā now used by the Buddhists of Ceylon.

Rajjanyaggōti chintetwā, katwā tañ bhāpatin, rahā antōyēwa nindsetwā rājā rōgāturo iti.
Sayañ rajjan wechchrit. Chhanti pattī mahājanā "Rājāhe attā amāchi sandhimittutī" ghōsayā.
Taṇ sutwā naraṇālō sō sabhālaulāramanāḍith samānīte mahānāgē n." "sō yaggō manāḍī" sō
Dāthadhātugharatthāni sudhandgaṇ samādīsi. Rājō dandī wattī sō, agd dreyika tañ pnaṇ.
Katwā paḍaḷkhinaṇ, gantwā pācīnawadātō bhāḷi patamē chātigaṭṭhānī kātun nagaramappayī.
Mahāchētiyattayī hatthikērikāsi tōrayā. Mittasēno bahupūyā' aturā wassina sō chūtō.
Mittasēnaṇ rapī hanṭwā damilo Paṇḍu nīmaṇ āgate paratiramaḷ Laḷkdrajjamaḷ droyī.
Jand kullind sabhēpi Rōhanaṇ samupāgata; āragahēdya isaraṇ damilā iwaṇ kappaya.
Yī Sābhassa baḷatthassa bhittā Mōriyavasaṇaḷ paḍayitwā naraḷ wāsaṇ kappayīṇu taḷin taḷin.
Tisamaggaṭamaṇ Nandiwapigamaṇ kutumbilō Dhātusīnawahayō āsi Dāthandwocha taṇ euta,
Gāmi Amāliyāgnmhi wasamputtī duci lābhī Dhātusīna Silditindōdhincha samajātikī.
Mānawāriyō tīnaṇ sādādhāpabbajjowattati Dighasandakataḍāce. Dhātusīnapi mānawo
Santike tassa paḷḷajja, rakkhamaḷamhi ikadā sajjhāyati, pawassittha mīgā; nāgō tapassiya.

was worthy of being raised to the monarchy, placed him on the throne; but kept him also confined within the palace, and giving it out that the rāja was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out; "If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rāja) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chētiyo; and he built a triumphal arch within the square of the Mahā chētiyo, formed by the wall ornamented with figures of elephants. Mittasēno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittasēno to death in the field of battle, and usurped the kingdom of Laukā. All the principal natives fled to Rōhana; and the damilos established their power on this (the Anurādhapura side) of the river (Mahāwāluka).

Certain members of the Mōriyan dynasty dreading the power of the (usurper) Subho, the bālattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhātusēno, who had established himself at Nandiwāpi. His son named Dhātā, who lived at the village Ambiliyāgo, had two sons, Dhātusēno and Sīlatissabōdhi, of unexceptionable descent. Their mother's brother (Mahānāmo) devoted to the cause of religion, continued to reside (at Anurādhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano.* The youth Dhātusēno became a priest in his fraternity, and on a certain day while he was chaunting

* Minister of Dōwānapatiāno: vide p. 102.

Pariki hipitad bhōgiki chhōdayitad phanānacha potthahancha kumārancha rakkhi: Tañ paṇi mātulo;
Sitā d' iri sañdānā tava ratho parā guti; tasmā chittān nadūssī tampidānāna mātulo;
"Uttamā watagāṇa satto rājā hesati," nikkhayaṇ; "rakkhitaṇṇīti," dadda tañ wihrampāgata.
"Rāḥ, nīdā dīnādhāyānā kattabbā weṭṭidā" iti, saṅkhāpēti kumārān tañ. Paṇḍuko tañ wijāniya,
"Gaṇathānanti" piessī siwakē tassa rattiyān. Dīṇawāna nīpīnān thēro nīkarittā kumārakaṇ.
Tasmān nēhī hantamattampi siwakā parivāriya parivēnīna paṇiān. Tathā nikkhamma te uḥhā,
Dakkhīnasmīnā dīdādetā Gōnandasmā mahānadiṇ patwā sampannamattāhān gantukāmpī uḥgata;
"Yathā nadūyān wāreṇa amhānā tvaṃpi wāraga wopīn gahetwā etthēhi watwā d' thēro taddā nadiṇ;"
Otarittā kumārēyā saddhiṇ. Dīṇawā tā uḥhā nāgarājā taddā ito piṭṭhimpāḍāsi tēna sō.
Uttaritad kumārān tañ, nētawā pachchantaṇḍawānā laddhākkhīrā danān bhūtwā sampaṇṇatīna tassaḍḍā.
Chittikāraṇa thērasmi bhāttēn paḥkhippabhūmiyān bhūjī. Thēro tañjānī bhūjīṭṭeyān mahān itī.
Paṇḍu rājāpi katwāna rājan wassasmi pañcīmā ebhū, puttā Pharindōpi, tatiyā, tassa bhāṭṭikā.
Kanittā Khuddaparindō kubbān rājān; mahān mahān Dhātusindugā sabbā wīṭṭhisi mahājānī.
Saṅgātāsi jānā Dhātusino yujjittā rājīno. Sō seṇasmi wassasi pañṇapāḍapakarō matā.

at the foot of a tree a shower of rain fell, and a nāga seeing him there, encircled him in his folds and covered him and his book with his hood. His uncle observed this; and a certain priest jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, came to this conclusion: "This is an illustrious (youth) destined to be a king;" and saying to himself, "I must watch over him," conducted him to the wihāro; and thus addressing him: "Beloved, do not omit, night or day, to improve thyself in what thou shouldst acquire," rendered him accomplished.

Panda having heard of this, sent his messengers in the night, commanding, "Seize him." The théro foreseeing in a dream (what was to happen) sent him away. While they were in the act of departing, the messengers surrounded the parivēno, but could not find them. These two escaping, reached the great river Gōno in the southward, which was flooded; and although anxious to cross, they were stopped by the rapidity of the stream. (Mahā-nāmo) thus apostrophising the river: "O river, as thou hast arrested our progress, do thou, spreading out into a lake equally delay him here;" thereupon, together with the prince, descended into the stream. A nāga rāja observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théro he turned the rice out on the ground (in order that he might not eat out of the same dish with him), and ate it. The théro then foresaw that this individual would possess himself of the land.

The rāja Pandu died after a reign of five years. His son Pharindo, and thirdly his younger brother Khuddaparindo, administered the government; but a constant warfare was kept up by Dhātuseno, harassing the whole population which had not attached itself (to him).

Dhātuseno protected (his own) people, and waged war against (the usurper) rāja. That impious character dying in the sixteenth year of his reign, the other, third, individual

*Tintaró tató dsi rájd. Mdsawayína tañ Dhátuséno windsái tína íatwé mahákaenā.
 Hant tasmá mahpáli Dáthiyé damiló tató rájd wasattayé hutwé Dhátusína katé tato.
 Pithiyé damiló satta mást nanidhanon gaté Dhátusína yujjhítwé. F'annó pachchájija ddmiló,
 Atthái rájd Lan' dyañ Dhátusína narúthipo, bhátdanāka dipamhi damilé dī agháñā.
 Upáythi anikhi íkarimppamānaki khaññakwé nīwéttwé íatwé yutthamasítato,
 Sódhetwé mēdiniñ sálhā, íatwéva sukhitā janā, sánnanācha yathá thāni thapési parandítāñ.
 Damilé yēnawattāssa kulān kulagāmiwé. "Tī manwé sánnāwé nā rakkhāwāti" pa'ajjiya,
 Tisañ gāmi gahetwāna gāmēdāsi sarakī ha í. Rōhanūgama tī sabbi kulān tamupattāhāwā.
 Tisañ sakkaśasamānāna yathā yēgamañ dsi sō; amarahēti attano dūlā ha sēdāyēchādhāttasāyi.
 Bandāpētawé mahāgaggāñ kēdāwé āthirōtāki mahāpālinhi bhikkhūnāñ sālākhāttanācha dāpayi.
 Paggurōgātarathānōñ sālāyō dsi hutthānā Kāwēyēnācha ganthitwé bandhi Gōnamahānādiñ.
 Mahāwihārāñ katwāna pattiyuttamanākulāñ tatthā bōdhigharanēkēva dāsanāyāmañ dāpayi.
 Bhikkhāwé paribbētawé pachchāyithi chātūkipi Dhāmmakēwa sō dsi maggañ Pītakattayā.
 Atthārasa wihārācha thēriyānamahārayi sampanna'hōgi dipamhi atthārasasācha wēyāyē.*

became king. Dhátuséno, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dáthiyó was rája for three years, when he also was put to death by Dhátuséno. The damilo Pithiyó then (succeeded), and in the course of his warfare with Dhatuséno was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhátuséno became the rája of Lanká. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, "These persons neither protected me, nor our religion," (the rája) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Rōhana rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Mahāwáluká), and thereby forming fields possessed of unfailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sáli" rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Gōno river, including the Kálawápi tank. Employing his army therein, he restored the Mahāwiháro, as well as the edifice of the lo-tre, rendering it most beautiful to behold. Like unto Dhummāsóko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pītakattaya. He built eighteen wiháras for the fraternities who had composed the "thērawádá"; and to ensure full crops in the island

Kālawāpīwīkārācha Kōtipassānānāmālo, Dakkhināgiriānāmālo wihāro Pāṇḍuwallakābhātācha Bhallātākānāmālo, Pāsānasīno ; dīsamhi Dhātusēnocho pabbati Naggaāthūpawitthā ; Dhātusēnōpi uttari ; pāhina Kambawitthā ; tatthā Antaramēgiri, Attāhī, Dhātusēnācha ; Kassapitthikāpabbati ; Rōhanē Dāyagāmālo, Sālawānō, Pīṭhīnānō, Pīhārō Pīṭhīnānācha. Atthāraa imi matā. Paddulakō Hambatthi Mahādantō ddi wāpiyō, Khuddakācha wihāri, sō atthāraa naruttamō wāpiyōcho tatthā kātud, tīsamēwatu wāpiyō. Paṇḍurapiwīwēnācha Mayurapariwēnāka haritwēkasi pāsādānīkawīnati hatthakān. Kumāra Sīnasappetwā pūbbābhōgān wīśādhayī Kālawāpīwīkārā bhāgadāthen ihettānācha sataddhāyēn, Lōhapasādāki jinnī nānakammanākarōyī. Mahāthūpān chhattāni tīsu jinnāni kārayī. Dīwānānpiyattissēna katabōdhimahaññēya, siḍḍapājādi bōdhissa warabōdhissa kārayī. Dhāwāntōlōhakagōyō tattha pājāti sōlān alōkārān Munindassa abhikkānācha kārayī. Mahābōlōkipattitthūad ōrā Lāṅkāya bhūmipā ydewadēlācamaññ vassā sōlōkipūjamakārayyā. Mahāmāhindatharāsa kāretwā pōṭṭimbakān ; Thīrasādhānān nētud, Edutū pājān mahārahān, Datud sahasān dipētūn Dipawānān samddisi. Thīlānōn tatthā bhikkhūnō dātuncādāpoyī gulān.

he formed also eighteen tanks, (at those places) : viz. at the Kālawāpī tank, a wihāro of that name, also the Kōtipasso, the Dakkhināgiri, the Waddhanāmo, the Pannāwallako, the Bhallātako, the Pāsānasīno ; in the mountain division, the Dhātusēno, the Manganēthūpawitī ; to the northward, the Dhātusēno ; to the eastward, the Kambawitī ; in the same direction the Antaramēgiri ; at Attāhī the Dhātusēno ; the Kassapitthikō, at the mountain of that name ; in Rōhāno, the Dāyagāmo, the Sālawāno, and Wibhāsano wihāros, as well as the Bhillwāno wihāro. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wihāros ; viz., the Pandulako, Hambatthi, the Mahādantō, &c., bestowed them on the same parties. Pulling down the Mayurapariwēno, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Sēno, he caused the fourth of the fields at Kālawāpī, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lōhapasādo, which was in a dilapidated state. At the three principal thūpos, he erected chhattas. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the sināna festival of the bo-tree held by Dēwānāpiyattisso. He there made an offering of sixteen brazen statues of virgins having the power of locomotion* ; he held also a festival of inauguration in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lankā have held such a bo-festival every twelfth year.†

Causing an image of Mahā Mahiudo to be made, and conveying it to the odifice (Amba-mālako) in which the thēro's body had been burnt, in order that he might celebrate a great festival there ; and that he might also promulgate the contents of the § Dipawanso, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

* The word is literally rendered. It is possibly a clerical error.

† This festival is no longer celebrated, and has probably

been discontinued from the period that Aśurādhipura ceased to be the seat of Government.

§ The Mahāwanso ; whether brought down to this period, or only to the end of the reign of Mahāsēno, to which alone the Tikā extends, there is no means of ascertaining.

Mahdrajasa windana wigéginacha sūwano bandhāgdranīwāsina duḷḷhītampi nardādhīpaṇ,
Duḷḷhāpīṭumapaṇṇo sō dha Kassapardjakaṇ: "nidhī rājakulī, rāja, wuttā tē pitara itī?"
"Nēti" wuttā. "Na jāndāsi chittamēssa, bhūmipa, Moggallānassa gōpēti nidhī sōti?" tadabbhāsi.
Sutwā taṇ ḷupito dūtī pāḍesi pītusannikaṇ "dehikkāntu nidhīddānāmiti" wāṭwā nardādhāmo.
"Māritumawhē pōpāssa tassupāyo" ti chintiya, tuṇhi akāsi: te gantwā rājākaṇsu niwālayuṇ.
Talōtwa paḷuppiwā pāsagīṭṭha punappunāsi: "saddhu dīnēd saḍḍyam mī, nakhēd Kālawāpiyaṇ,
Mariyāmiti" chintetwā, āha dūtī: "sachi mamasā Kālawāpiṇ gamapētha saḷḷā gātunti." Ti gādā,
Raṇṇo dhanu. Rājāpi tūtthakafḥōdhanatthiko piṇsi dūtī datwāna rathāṇ jiyēna chaḷḷhīnd.
Ewaṇ gacchhātī bhūpāḍo pājento rathāḷa rathāṇ khāḍanto lājamassapi, kinchi māttaṇ addā sō.
Taṇ khāḍitwā pasiditwā tasmīṇ paṇṇamadd tadā Moggallānassa taṇ kātūṇ saḍḍahaṇ dwērandiyaṇ.
Ewaṇ sampattiyōdāna chālōwījḷallatpamā: lāsmā tēsupamajjiyya khēḷana sochēṭana.
"Rājā itti" sutwāna thēro sō tassa sōbādā laddhāmsōtanaṇ māsaṇ sḍkulanacha waraṇ; saraṇ.
"Rājā rōchēti itanti" gōpayitwā upāwisi. Gantwā rājāpi wanditwā ikamanatampāwisi.

endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudīpo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rāja Kassapo: "Rāja, hast thou been told by thy father, where the royal treasures are concealed?" On being answered "No," "Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggallāno?" This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command: "Point out where the treasures are." Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought: "Well, let them put me to death, after having seen my friend, and bathed in the Kālawāpi tank;" and made the following answer to the messengers: "If ye will take me to the Kālawāpi tank, I shall be able to ascertain (where the treasures are)". They, returning, reported the same to the rāja. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rāja gave him a letter for Moggallāno, in order that he might (hereafter) patronise him, and confer on him the office of "Dwāraṇṇyako" (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof?

His friend, the théro, having heard (the rumour) "the rāja is coming," and bearing his illustrious character in mind, laid aside for him some rice cooked of the "māsa" grain, mixed with meat, which he had received as a pilgrim; and saying to himself, "the king

Ewañ nīlanī sampattarajjūtiya ubhōpiti añgamaññādhūdpīna nibbōpīsuñ mahādārañ.
Bhōjayitvāna tañ thirō āwaditvā anekadā appamādi nīyāsi dasuttvā lōkadhammānañ.
Tatō wēpimupāgama āgāyikittvā yathāsuñhāñ nahāyittvā pīvitvā dāhīvañ rājāsawakī.
"Ettāsañ mē dhanam bhōti." Suttvā tañ rājāsawakā, dharitvā purāñ rañño, nivādetvāñ narissarañ.
"Dhanañ raññhātī puttassa, dīpe bhindatī mōnassī, jīvantāyanti." Kujjittvā ānāpāsīca bhōpati,
"Mārihi pītarañ mīti." "Dīthā pīthīti vīrinañ" haññatutthēhl. Ruttho sō saññ dāsiñ dāmaññitō,
Rājānamupasaññamma puratō tassa chaññamī. Rājā dīsuwēna chintisi. "Pāpīyōgāmanāñ manā,
"Kāyāñviya dūbhāpetvā: naraññāñ nētumicchhātī; rōsuppōdēna tassīva kiñ purāmi manārathāñ?"
Iti mettāyāmañno tañ dā, "Sindapātī, Moggallāne tvañcikkvā ikkhitto ahañ ñti."
Hīsañ chāññi ssañ, Sō dīvēd tañ jāni bhōpati. "Nūna mūrīti añjātī taddā sādhakōpi sō."
Naggāñ hatvāna rājānañ ayyasāññhalūkabandhanānañ puratthādhimukhāñ hatvā, antō banthiya bhāttigāñ,
Mattīdīya wīlīmpisi. Ewañ dīwōpī paññitō lōhī rajjeyya bhōgīsu jīvēttēpi yasīpīd.
Dhātusēno narindō sō iwañ puttahatō, gatō ājjārasāhi vassīhi dīwārjassa santīkañ.

would like it," he carefully preserved it. The rāja, approaching and bowing down to him, respectfully took his station on one side of him. From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty. Having allowed (the rāja) to take his meal, the théro in various ways administered consolation to him; and illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.

Then reparing to the tank, diving into, and bathing delightfully in it, and drinking also of its water, he thus addressed the royal attendants; "My friends, these alone are the riches I possess." The messengers, on hearing this, conducting him to the rāja's capital, reported the same to the monarch. The sovereign enraged, replied: "As long as this man lives, he will treasure his riches for his (other) son, and will estrange the people in this land (from me);" and gave the order, "Put my father to death." Those who were delighted (with this decision) exclaimed, "We have seen the back (the last) of our enemy." The enraged monarch, adorned in all the insignia of royalty, repaired to the (imprisoned) rāja, and kept walking, to and fro in his presence. The (deposed) king, observing him, thus meditated: "This wretch wishes to destroy my mind in the same manner that he afflicts my body: he longs to send me to hell: what is the use of my getting indignant about him: what can I accomplish?" and then benevolently remarked, "Lord of statesmen! I hear the same affection towards thee as towards Moggallāno." He (the usurper) smiling, shook his head. The monarch then came to this conclusion. "This wicked man will most assuredly put me to death this very day." (The usurper) then stripping the king naked, and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered (that wall) over with clay.

What wise men, after being informed of this, would covet riches, life, or prosperity!

Thus the monarch Dhātusēno, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakko) the ruler of dēwas.

*Kālasēdipimayaṃ rājā gaṇhāpento saṁdhitāṃ paṭitvā bhikkhukāntu wuttāpītuṃ saṁdhitto,
 Anakkontō khippīsi paṇuṃ bhikkhusamattāhāṃ sandīpīkō vipākōyaṃ tassakammassa dīpito,
 Dasāpi tē rājavarā sabhōgā upāgamuṃ machchumukhaṃ asbhōgā, anicchatam bhōgawato dhanīcha dived
 sapariṇa wihāreṇa na icchhāti.*

Iti sujānappasādanīgathāya kaṭi Mahāweṇa "Dasarājakōṇḍama" atthatisatimo parichchido.

This raja, at the time he was improving the Kālawāpi tank, observed a certain priest absorbed in the "samādhi" meditation; and not being able to rouse him from that abstraction, had him buried under the embankment (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

Thus the ten kings (mentioned in this chapter) who were pre-eminently endowed with prosperity, (nevertheless) appeared in the presence of Death in a state of destitution. The wise man, seeing that in the riches of the wealthy there is no stability, will cease to covet riches.

The thirty eighth chapter in the Mahāwanso, entitled, the "ten kings," composed equally for the delight and affliction of righteous men.

THE END OF THE FIRST VOLUME.

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ERRATA.

ERRATA

Page.	line.	
1	22	for <i>Rawato</i> read <i>Réwato</i> .
2	1	for <i>Atladassincha</i> read <i>Atthadassincha</i>
—	35	for <i>pusso</i> read <i>phusso</i> .
3	5	for <i>shānī kāsayaṇ</i> read <i>shānī wīhāsayāṇ</i> .
—	6	for <i>Te bhayattā dā bhayan dyāchunā ubhayaṇ Jinaṇ</i> read <i>Te bhayattā dā bhayaṇ yaikkā dyāchunā ubhayaṇ Jinaṇ</i> .
—	9	for <i>tathānā</i> read <i>tatthānā</i> .
—	11	for <i>tattā pavittāsu</i> read <i>tattha pavittāsu</i> .
—	12	for <i>dhamaṇṇiṇi</i> read <i>dhamaṇṇiṇi</i> .
4	7	for <i>kārapetudā, upakkāmi</i> read <i>kārapetudā upakkāmi</i> .
—	8	for <i>Udāhachulābhaya</i> , read <i>Udāhanchulābhaya</i> .
5	3	for <i>Mātānānānā</i> read <i>Mātā mānā mānā</i> .
—	6	for <i>Buddhānānānānā</i> read <i>Buddhānānānānā</i> .
—	9	for <i>Jitāyānā</i> read <i>Jitāyānā</i> .
—	15	for His maternal grandmother having bestowed this invaluable gem-throne on him, read His grandmother having bestowed this invaluable gem-throne on his mother,
6	1	for <i>udānānā</i> read <i>udānānā</i> .
—	5	for <i>Kalyāṇānā</i> read <i>Kalyāṇānā</i> .
—	9	for <i>Adhiṇṇānā</i> read <i>Adhiṇṇānā</i> .
7	6	for <i>uggānānā</i> read <i>uggānānā</i> .
8	2	for <i>passānā</i> read <i>passānā</i> ; <i>agā</i> for <i>lāhānā</i> read <i>lāhānā</i> .
—	9	for <i>Surānā</i> read <i>Surānā</i> ; <i>pānā</i> for <i>tānā</i> read <i>tānā</i> .
—	10	after <i>dumā</i> repeat <i>dumā</i> again
—	14	for <i>dudānānā</i> read <i>dudānānā</i> .
9	1	for <i>Māhānānā</i> read <i>Māhānānā</i> .
—	5	for <i>Sāhānā</i> read <i>Sāhānā</i> .
—	6	for <i>dumā</i> read <i>dumā</i> .
—	7	for <i>Sāhānā</i> read <i>Sāhānā</i> .
—	35	for <i>Dēwānā</i> read <i>Dēwānā</i> .
10	2	for <i>Bōhānā</i> read <i>Bōhānā</i> .
—	5	for <i>dhamaṇṇiṇi</i> read <i>dhamaṇṇiṇi</i> ; for <i>Dudānānā</i> read <i>Dudānānā</i> .
—	8	for <i>Adhiṇṇānā</i> read <i>Adhiṇṇānā</i> .
11	2	after <i>Yamaṇṇiṇi</i> add <i>warā</i> .
—	7	for <i>Samānā</i> read <i>Samānā</i> .
—	9	for <i>Maninā</i> read <i>Maninā</i> .
12	9	for <i>saṇṇā</i> read <i>saṇṇā</i> .
—	4	for <i>thiragānā</i> read <i>thiragānā</i> .
—	8	for <i>Wihānā</i> read <i>Wihānā</i> .

ERRATA.

Page.	Line.	
12	13	for <i>appamatto</i> read <i>appamatto</i> .
13	2	for <i>sannipātinsu</i> read <i>sannipātinsu</i> .
—	4	for <i>kikichi</i> read <i>kikicha</i> .
—	7	for <i>wisajjētān</i> read <i>wisajjētān</i> .
—	9	for <i>ndya' ēwidd</i> read <i>ndya' widd</i> .
—	37	for "wēdcho" read "wēdo."
14	2	for <i>wattinī' atān</i> read <i>wattant' atān</i> .
—	3	for <i>at.wajātāpamojjā</i> , read <i>at.wajātāpāmojjā</i> .
—	7	for <i>jahiyutī</i> read <i>jahiyāti</i> .
15	3	for <i>atthawassānāi tikkamān</i> read <i>atthawassānāitikkamān</i> .
—	4	for <i>puttīpi tarān</i> read <i>puttī pitarān</i> .
—	6	for <i>amachān</i> read <i>amachchān</i> .
—	11	for <i>Wajjian</i> read <i>Wajjān</i> .
—	14	for <i>Ajāsattu</i> read <i>Ajānsattu</i> .
—	27	and <i>passim</i> , for <i>Wishli</i> read <i>Wésāli</i> .
16	1	for <i>Nalappantān</i> read <i>Nahappantān</i> .
—	2	for <i>wadittān</i> read <i>wadittān</i> .
—	4	for <i>ganatū</i> read <i>gantū</i> .
—	6	for <i>Pāthiyūti</i> read <i>Pāthiyātā</i> .
—	8	for <i>bahusata</i> read <i>bahusata</i> : for <i>passitū</i> read <i>passitū</i> .
—	9	for <i>Thēd</i> read <i>Thērā</i> .
—	10	for <i>wahattān</i> read <i>wahantā</i> .
—	26	for <i>ukkipētān</i> read <i>ukkhēpaniyan</i> .
17	3	for <i>nagayhita</i> read <i>nagayhi tān</i> .
—	5	for <i>ganthā' uti</i> read <i>ganthā' uti</i> : for <i>Wajjābhūmiya</i> read <i>Wajjābhūmiya</i> .
—	9	for <i>magatā</i> read <i>samagatā</i> .
—	10	for <i>magawā</i> read <i>magamān</i> .
—	11	for <i>sa' amātānān</i> read <i>sa' amātānān</i> .
—	32	and <i>passim</i> , for <i>Pupphāpura</i> read <i>Pupphapura</i> .
18	1	for <i>thēri' autē</i> read <i>thērihān tē</i> .
—	8	for <i>sammānti</i> read <i>samānti</i> .
—	16	for <i>Lohakumbhiyā</i> read <i>Lohakumbhi</i> .
19	1	for <i>thēd</i> read <i>thērā</i> .
—	11	for <i>arakhattān</i> read <i>arakhantā nimuchini</i> .
20	1	for <i>tittap:saṭān</i> read <i>nittāpēsān tān</i> .
—	4	for <i>San' katāṣṭān' antān</i> read <i>San' katāṣṭān' antān</i> .
—	6	for <i>dasakassikā</i> read <i>dasakassikā</i> .
21	1	for <i>wad ki</i> read <i>waddhi</i> .
—	7	for <i>dwawātān</i> read <i>dwawātān</i> .
—	9	for <i>Nariyānān</i> read <i>Nāriyānān</i> : for <i>wāwējātān</i> read <i>wāwējātān</i> .
—	11	for <i>wawāni</i> read <i>wawāni</i> : and for <i>taṣā</i> read <i>taṣā</i> .
—	13	for <i>thārajjamāpāpūni</i> read <i>thārajjamāpāpūni</i> .
—	15-17	for <i>Subbattha</i> read <i>Sabbattha</i> .

- Page. line.
- 21 17 for *Kassapo read Kassapiya.*
- 18 for "There were twelve *théra* schisms," read "There were twelve schisms, including the *Théra* schism, (which was suppressed at the first convocation, in the first year of the first century.)*"
- 19 for "formerly noticed" read "named hereafter."
- 20 to 24 — The passage contained in these lines to be corrected as follows. * "Thus in the second century (after the death of Buddha) there arose † seventeen schisms; the rest of the schisma among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudīpa (during the second century);—the *Hémawati*, the *Rājagiriya*, and the *Siddhastika*, as well as (that of) the *Pubbasiya* and *Aparaseliya* priesthood, and the *Wāleriya*. The *Dhammaruchiya* and *Sigaliya* schisms took place in Lanka (in the fifth and eighth centuries after Buddha's death).
- 29 for *Chānako read Chānako.*
- 22 8-9 for *miga read miga.*
- 24 for *Himāwanto read Himawanto.*
- 25 for *malakan read āmalakan.*
- 29 for *Chadanta read Chhadanta.*
- 34 for *muppalan read uppalan.*
- 23 5 for *mahimi read matim.*
- 6 for *pāṇḍhiki read pāṇḍiki.*
- 7 for *santaṇ read yantaṇ.*
- 11 for *Sundassa read Sumanassa.*
- 18 for *Dharināsōko read Dhammasōko.*
- 34 for *western read eastern.*
- 24 1 for *upatthāsi read upatthāsi.*
- 4 for *gāmagami read gāmagami.*
- 5 for *pabbī wasanniwāṇa read pubbīsa sanniwāṇa: for ajāyathā read ajāyatha.*
- 6 for *ekikkānti read uikkānti.*
- 9 for *tāttha read tattha.*
- 10 for *wanjō read wanjō: for puraṇ read pūraṇ.*
- 25 2 for *patthayaṇ read patthayi.*
- 3 for *eketiḷā read ettiḷā.*
- 8 for *kāraṇ read āraṇ.*
- 10 for *sam'utthābhāsitaṇ read sam'uddābhāsitaṇ.*
- 12 for *upajjhāyasaṇ read upajjhāyasa.*
- 26 4 for *sattiḥi read sattihi.*
- 9 for *dhammak!haṇḍhiṇi read dhammak!khanddhi.*
- 35 for "ratanaṭṭiya" read ratanattayan.

* These alterations have been made on a more careful examination of the explanation contained in the *Piṭṭi*.

† Exclusive of the first schism, which was suppressed in the first century.

- Page. line.
- 27 4 for *Anūtattōlakajjīvaṃ* read *Anūtattōlakajjīva*; for *tī pitakānaṃ* read *tīpitakānaṃ*.
 — 11 for *kitumaddhi vāhitaṃ* read *kitumalāhitaṃ*.
 — 13 for *pitukūnatunnatā* read *pitunnatunnatā*.
 — 17 for *tripitika* read *tīpitaka*.
 26 2 for *dittihapubbī vasshiṭṭi* read *dittihā* *pubbī vasshiṭṭi*.
 — 6 for *manussēna papajjitvā* *tadūpaddawagghātaṇaṃ* read "*manussēnapapajjīti* *tadūpaddawa-*
ghātaṇaṃ."
 — 7 for *Addpaṭṭiṇaṃ* read *Add paṭṭiṇaṃ*.
 — 12 for *Ahū Upālī thirava thiravādhivāhārika, Dīvakā; Sōnakā tassā* *duē tī vādhivāhārika*
read Ahū Upālīthirava thirō vādhivāhārikā Dīvakā; Sōnakā tassā; duē thirō
Sōnakassamī.
 — 14 for priests read saints.
 — 22 for they supplicated of the great sage to be born among men for the removal of this
calamity read they thus supplicated the great sage "*vouchsafe to be born among*
men, for the removal of this calamity."
 — 25 for *Chandawo* read *Chendawajji*,
 — 34 for his disciples read the disciples of Sōnakā.
 29 4 for *naṇḍai* read *ndaṇḍai*.
 — 6 for *upavampajja* read *upavampajji*.
 — 14-17 for *vehēdo* read "*wēdo*."
 — 34 for *pitaka* read *pitakattaya*.
 30 7 for *wuttā* read *uttā*.
 — 9 for *Wuttahantīti* read *Wuttahantī*.
 — 23 for *irtū* read *utū*.
 — 33 for Lord! why art thou silent? read Lord! why wast thou silent?
 31 2 for *Jāndmitti* read "*Jāndmitti*."
 — 5 for *niggannhi* read *nigganhi*.
 — 8 for *tiwēdā* *daḍhi* read *tiwēdādaḍhi*.
 — 11 for *thirō* read *thirā*.
 — 12 for *kujjhitaḍ* read *kujjhitaḍ*.
 — 30 for *tiwēdo* read "*tiwēdo*."
 32 4 for *nirujjhassati* read *nirujjhissati*.
 — 6 for *kōnamamantāti* read *kōnamamantāti*.
 — 10 for *upavampajjitva* read *upavampajjīva*.
 — 14-16 for *vehēdo*, read *wēdo*.
 — 35 for *vipassanaṃ* read *vipassanaṃ*.
 33 3 for *kelaṃ mantā migāraṅgi* read *kilaṃantā migā raṅgi*.
 — 4 for *draṇḍe* read *araṇḍi*.
 — 5 for *rājjaṃ* read *rajjāṃ*.
 — 7 for *Aḍḍi tamhi* read *Aḍḍitamhi*.
 — 10 for *vaṇṇaṇḍavaṇṇaṃ* read *vaṇṇaṇḍamaṇḍavaṇṇaṃ*.
 — 19 for *upparitvā* read *uppatitvā*.
 — 17 for the théro Moggali read the théro son of Moggali.

Page. line.

- 34 13 for *sabbā rāma* read *sabbārāma*.
 35 1 for *Parakkhira* read *Purī bhira*.
 — 6 for *sabbattā* read *sabbattā*: for *nanthādhikāpīcha* read *nattādhikāpīcha*.
 36 9 for *abbdāni* read *abbdāniyū*.
 — 11 for *pubbajjā* read *pubbajjā*.
 — 13 for *Saṅgamillāncha* read *Saṅghamillāncha*.
 — 14 for *Mahinda* read *Mahinda*.
 37 4 for *wisuta* read *wisuta*: for *dehriyā* read *āchariyā*.
 — 8 for *kunta* read *kanta* for *kappāyī* read *kappayī*.
 — 18 for *Dhammapati* read *Dhammapālāti*.
 27 for with a young female kuttikinnarī read with the lovely female kinnari.
 38 2 for *naḷaddhaṇ* read *nakaddhaṇ*.
 — 3 for *dykkhayantikaṇ* read *ayukkhayanānaṇ*.
 — 11 for *Kunti* read *Kanti*.
 — 12 for *paṇḍitayū* read *paṇḍitayū*: for *kāḍḍyam* read *kāḍḍiam*.—
 — 34 for *kuttikinnarī* read *lovely kinnari*.
 39 3 for *Tassopasamanī* read *Tassopasamanā*.
 — 5 for *paṭisiddhaṇ* read *paṭisiddhanā*.
 — 9 for *rājasānaṇ* read *rājasānaṇ*.
 — 10 for *naḷārama* read *nakārāma*: for *mulhamaṇaṇ* read *mūlavināṇaṇ*.
 — 12 for *āṇaṇhi* read *āṇaṇhi*.
 — 33 for *embecile* read *imbecile*.
 40 3 for *ubhinnaṇḍi* read *ubhinnaṇḍi*.
 — 4 for *maḥarājā* read *maḥarājā*.
 — 5 for *rathisaḥa* read *rathisaḥā*.
 — 13 for *anēsu* read *anēsu*: *rājā*.
 41 7 for *manussācha* read *manussaṇḍa*.
 — 8 for *thadangi* read *tadadāṇi*: for *mahi* read *mahi*.
 — 10 for *Paticecha kammaṇ* read *Paticechakammaṇ*: for *chētanuṇ* read *chētanā*.
 — 18 for *Ratiwaddhane* read *Ratiwaddhano*.
 42 1 for *pakkasitwāna* read *pakkasitwāna*.
 — 2 for *wiydharinu* read *wiydharinu*.
 — 5 for *tutthamāno* read *tutthamanā*.
 — 21 for *is* read *was*: for *viḥajja* read *viḥajja*.
 — 31 for *Yaso* read *Yaso*.
 43 9 for *Ekānini* read *Ekānini*.
 — 10 for *sattambhiddhavi* read *sattambhiddhavi*.
 44 9 for *dropiyāutaṇ* read *arōpiyāutaṇ*.
 — 9 for *māḷaṇa* read *māḷaṇa*.
 — 10 for *sādhāṇ* read *sādhāṇ*.
 — 18, 19 for They partook of the nature of the lion in the formation of their hands and feet read
 He partook of the nature of the lion, in the formation of his hands and feet.
 45 2 for *puttāsōkīna* read *puttāsōkīna*.

Page. line.

- 45 7 for *tatiyi* read *tatiyi*.
 — 9 for *wijhina* read *wijhina*.
 — 11 for *Tathasiyawa* read *Tathasi yawa*.
 — 12 for *addanapurana* read *adda sapurana*.
 46 2 for *sampaticchhita* read *sampaticchhita*.
 — 3 for *Nangara* read *Nagara*.
 — 8 for *Kujha* read *Kuddha*.
 — 9 for *Kujha* read *Kuddha*.
 — 14 for *sahasinattahito* read *sahasinettha bhita*.
 47 10 for *wattamullā* read *wuttamullā*.
 — 11 for *apicheha* read *uprecha*.
 — 27 for *Uppulwanno* read *Uppalawanno*.
 48 6 for *bhakkita* read *bhakkita*.
 — 12 for *Yadi kha* read *Yakkha*.
 — 14 for *sami* read *sāmi*.
 49 1 for *wuttamallawa* read *wuttamallawa*.
 — 4 for *wasa* read *wasā*.
 — 10 for *dātāma* read *dātukamā* : for *kāhāmī* read *kāhāmī* "
 50 1 for *adissamant* read *adissamant* : for *kathamdr* *mi* read *kathamdrimi*.
 — 3 for *saddant* read *saddant* : for *sangpatintwa* read *sangpatintwa*.
 — 3 for *ganhatibrawi* read *ganhatibrawi* : for *willayantisi* read *willayantisi*.
 — 4 for *rajapilanthasa* read *rajā pilanthasa*.
 — 7 for *Tambayannattha* *paṇṇiya* read *Tambawannatthapaṇṇayo*.
 — 9 for *tassattrajānattā* *r. ad tassattrajā nattā*.
 — 10 for *Sikhaṇṇund* read *Sikhaṇṇa id*.
 — 13 for *dujjāwasam* read *dujjāwasam* : for *gama* read *gama*.
 — 16 for On that signal fall to with blows, read Guided by the direction of that signal, deal
 out thy blows.
 — 24 for "Tambapanniyo" read *Tambawannapaṇṇayo*.
 51 1 for *naṭṭhiṭṭya* read *naṭṭhiṭṭya*.
 — 9 for *kumaraśāhitehant* read *kumaraśāhitehant*.
 — 9 for *Pandawa* read *Pandawa* : for *pāṭhamaṭṭha ta* read *pāṭhamaṭṭha*.
 — 5 for *Panikawa* read *Panikawa*.
 — 6 for *unazalla* read *unazalla* : for *dhitarancha* read *dhitarancha*.
 52 3 for *tanakdrant* read *tanakdrant*.
 — 4 for *tanakdrant* read *tanakdrant*.
 — 5 for *gātā* read *gātā* : for *yattāmanusana* read *yattāmanusana*.
 — 6 for *bahirā* read *bahirā* : for *disud wandhōpaga* read *disudwa zahōpaga*.
 — 7 read this line thus " *Pundipōṇaḥḥāramānyatidhamdātā* "—*atikōṭahāl yakkhā, yakkhā*
athavā jana.
 — 8 for *willayantay* read *willayannay*.
 — 12 for *Puttadhiḥi* *naṭṭhiṭṭya* read *Puttadhiḥi* *naṭṭhiṭṭya*.
 — 33 for *Samanta* mountain read *Sumanakūṭa* (*Adam's peak*).
 53 4 for *Tāna* *idā* *amachēdnā* *idā*, read *Dhānā* *idā* *amachēdnā* ; *adā*.

Page. line.

- 53 10 for *nasiyitha* read *nasiyôtha* : for *rajjahétuā* read *rajjahétu*.
 — 12 for *pikkhandā* read *pekkhandā*.
 — 19 for offices read riches.
 54 4 for *tādā* read *tāda*.
 — For the 5th verse read " *Lan'ān nēkagunān katān, mama bhātussa santakān; tassachayērka tathīva rajjā kārīta sôhhanā.*"
 — 6 for *raja kumdra's gamissamiti* read *rajjakumārō "gamissamiti"*.
 — 20, 21, 22 Read " My children, I am advanced in years; repair one of you to Lankā the realm of my brother, which possesses every (natural) advantage: on his demise rule there over that splendid kingdom."
 — 26 after Gónagimakatittha a bracket.
 — 27 for Malakundura river read the great Kanduro river.
 55 1 for *āddya sa' aā* read *āddya sō sa' aā*.
 — 2 for *aṇḍyanisīthā* read *aṇḍupadīsina*.
 — 5 for *dropiā* read *ārōpiā*.
 — 6 for *Gangdya'hipi* read *Gangdya khipi* : for " *ganhantupaku* read " *ganhantu paku*,
 — 7 for *paḥajitādrān* read *paḥajitā'ārd*.
 — 9 for *amachēti* read *amachēd* : for *samappyi* read *samappayū*.
 — 10 for *manōrathān* read *manōrathā*.
 — 11 for *sakūgata* read *sahgata*.
 — 15 for Widudhabbama read Widudhabho.
 — 26 for Gónagumaka read Gónagimakatittha.
 56 3 for *ti athūnīl e* read *ekathūnīkē*.
 — 5 for *adyatō* read *sā yatō*.
 — 13 for "mantras" read "mantas"
 — 25 for *Buddakachchānā* read *Bhaddakachchānā*.
 57 6 for *Chitta* read *Chittā*.
 — 10 for *mānuarōchayi* read *mānu ārōchayi*.
 — 11 for *drochayi* read *ārōchayi*.
 — 12 for *Rōhana* read *Rōhano*.
 58 6 for *rājā puttā* read *rājaputtā* : for *ubhāpana* read *ubhōpana*.
 — 7 for *latad namakaraṇā* read *katwadnamakaraṇā*.
 59 1 for *Ummādachittāyanta* read *Ummādachittāyādnattā*.
 — 9 for *wanchitān* read *gāwachān* : for *wanchitānāgi* read *wachānāgi*.
 — 14 for *Dorāmdala* read *Dwāramandalako*.
 — 15, 17 for *Tumbakandura* read the Tumbaro mountain stream
 60 2 for *kumaraṇ* read *kumraṇ*.
 — 4 for *nīhē* read *nīhi*.
 — 5 for *nēsi so* : *tanwachasorutud* read *nēsi sō tān wachān rutud*.
 — 10 for *wydkatē* read *wydkattē*.
 — 11 for *karayissasi* read *kārayissasi*.
 — 13 for *tādi ti* read *tādi*.
 — 30 for *vēhēdos* read *wēdos*.

Page. line.

- 61 5 for *Harikandā* read *Girikandā*.
 — 6 for *Harikandū* read *Girikandā*.
 — 9 for *drochisūn* read *drōchisūn*.
 — 10 for "*sapariś kattha yāsi* ?" read *sapariś*, "*kattha yāsi* ?"
 — 11 for *śhattēdyache* read *śhattēdyāchi*.
 — 22, 23 for *Harikunda* and *Harikundasiwo*, read *Girikando* and *Girikundasiwo*.
 — 25 for *karissa* read *karissan*.
 — 30, 31 for He inquired of her, "where art thou going, together with thy retinue?" read attended
 by his retinue, he inquired, "where art thou going?"
 62 2 for *bhōjāpayitī* read *bhōjāpayi tē* : for *pativansōwa* read *pativansōwa*.
 — 3 for *puggagunupetā* read *puggagunūpētā*.
 — 6 for *bhātārā* read *bhātārā*.
 — 13 for *orantutō* read *orān tatō* : for *bhātārā* read *śhātārā*.
 63 2 for *tisāñrajjanappisi* read *tisāñ rājjanappisi*.
 — 3 for *tathō patissā gāmañhi* read *tathō patissā gāmañhi*.
 — 9 for *tālaparāñticha* read *tālapattāñcha*.
 — 10 for *āmdrayi* read *āmdrasi*.
 — 12 for *wasani* read *wasāni*.
 — 30 for *Kachchhika* read *Kachchhaka*.
 64 3 for *chamupatīn* read *chamūpatīn*.
 — 4 for *rājaprikkhārañ* read *rājapariikkhārañ*.
 65 4 for *jātassari* read *jātassari*.
 — 5 for *abhisikāñ* read *abhisikāñ*.
 — 6 for *porōhita* read *purōhita*.
 — 7 for *upādranta* read *upādrantā* : for *jetthāñāñ* read *jetthāñ tāñ*.
 — 10 for *Girikandadesantassuwa* read *Girikandadesāñ tassuwa*.
 — 12 for *Chittarājāñāñ* read *Chittarājāñ tāñ*.
 — 13 for *dasīñāñ* read *dasīñ tāñ* : for *kataññūñisayi* read *kataññūñiñisayi*.
 — 25 for "prohito" read *purōhito*.
 — 33 for the territory *Girikandaka* read the prince *Girikando*.
 — 39 for know read knew.
 66 3 for *rattikkidā* read *rattikkidā*.
 — 6 for *purāsodhāki* read *purāsōdhāki*. for *duesatāni* read *duesatāni*.
 — 32 for *Pasāna* read *Pāsāno*.
 — 37 for *Pasandhika* read *Pāsandhika*.
 67 2 for *wiyādhapāpuratthimī* read *wiyādhapāpūratthimī*.
 — 4 for *wattamīwacha* read *wattamīwacha*.
 — 8 for *dharāni patitāñ* read *dharānipatitāñ*.
 — 12 for *wanūyāñāñ* read *wanūyāñāñ*.
 — 19 for hospital read college.
 68 4 for *wiyāñatthāna* read *wiyāñatthāna*.
 — 3 for *dasāñ hēsuñ* read *dasāñ hēsuñ*.
 — 9 for *tatā*, *sūwannañanna* read *tātā* *sūwannañanna*.

Page. line.

- 68 11 for *tanki* read *takiñ*; for *sojivewiya dissari* read *sajjivewiya dissari*.
 — 18 for *withaka* read *withakā*.
 — 40 for *malaka* read *malakā*; for *anguliwelakha* read *anguliwéthakā*.
 69 1 for *puñña vijjamhitañ* read *puññavijjamhitañ*.
 — 2 for *muttdāda* read *muttdā, tā dāda*.
 — 7 for *parivāriti* read *parivāritō*.
 — 8 for *sanḥaṇḥa* read *sanḥaṇḥa*.
 — 12 for *tassā mackhasa* read *Tassāmackhasa*.
 — 13 for *wasagharānicha* read *wasagharānicha*.
 — 34 for *purōhito* read *purōhitō*.
 — 35 for *sethito* read *settho*.
 70 1 for *harichandadañ* read *harichandanañ*.
 — 2 for *punjanāñ* read *punchanāñ*; for *anjanacha* read *anjanācha*.
 — 7 for *dāsi* read *dāsiñ*.
 — 13 for *dmibhattetō* read *dmibhattinō*.
 — 18 for the clay of arunā read the medicinal aruna clay.
 — 34 for *Tamalettiya* read *Tāmalitti*.
 71 1 for *dmihiterata* read *dmihitē ratd*; for *Lankhita sukhi* read *Lankāhitasukhi*.
 — 2 for *wachasō* read *wachanōpi*; for *patarittapṭti* read *paṇṇatāpṭti*.
 — 12 for *Itthiyawuttigañ* read *Itthiyawuttigañ*.
 — 30 for *Māhāratta* read *Maharattha*.
 72 2 for *khēpatiddruno* read *khēpati ddruno*.
 — 5 for *Phalanti sanayō* read *Phalantisanayō*.
 — 6 for *ginsdenti* read *bhinsdenti*.
 — 8 for *bhawiyaman* read *bhāwiyamañ*.
 — 9 for *khēpāyati* read *khēpāyāsi*; for *mamōpari* read *mamōpari*.
 — 10 for *tawāssa* read *tawāssa*.
 — 14 for *Mādānikōdhañ* read *Mādāni kōdhañ*.
 — 16 for *Aravālo* read *Aravālo*.
 73 1 for *patipajjisuñ* read *patipajjisuñ*.
 — 6 for *kasdwañ pajjita* read *kasdwapajjita*.
 — 9 for *sañgattamanamataggañ* read *sañgattamanawataggañ*.
 — 12 for *Gaṇṭhū pardatākañ* read *Gaṇṭhūparantākañ*.
 — 29 for *dēwadutta* read *dēwadūta*.
 — 33 for "anōmatugga" discourse (of Buddha) read the "anavatagga" section of Buddha's discourses.
 74 1 for *sahasāñ* read *sahasāñ*; for *dhammāmatā mapayisi* read *dhammāmatāmapāyisi*.
 — 3 for *Mahādharmakākhito* read *Mahādharmasakkhito*.
 — 5 for *Gaṇṭhūnañ* read *Gaṇṭhūna*; for *kālakāram* read *kālakāraṇa*.
 — 6 for *santāli* read *sattali*.
 — 8 for *wisūñ* read *wisūñ*.
 — 22 for *kālakāraṇa* read *kālakāraṇa*.
 — 24 for *Mālikādēvo* read *Mūlakādēvo*; for *Dhandābinnaṇṇo* read *Dhandābinnaṇṇo*.

- Page. line.
- 74 32 for *Sówanabhūmi* read *Suwanabhūmi*.
- 75 2 for *maka* read *maḥa*.
- 3 for *hiṭṭa* read *bhita*.
- 7 for *Sonuttara* read *Sāuttara*.
- 8 for *Jinassa-kaddhanan* read *Jinassa-kaddhanan* : after *tahin* add *tahin* again : for *bhawiyako*, read *bhawiyako*.
- 76 4 for *atejaṇa* read *atropaṇa* : for *jalabhiṇṇa* read *chhalabhiṇṇa*.
- 5 for *saṅgaṇa* read *sangahaṇa* : for *Dalḥhinagiriṇ* read *Dakḥhinagiriṇ* : for *tatthā* read *tattha*.
- 12 for "*kālagga*" read *kālagga* : for *sāḍṇattaṇ* read *sāḍṇattaṇ*.
- for *bahussasasā* read *mahussasasā*.
- 32 for the noble (twin) princes Ujjenio and Mahindo, read the noble Ujjenian prince Mahindo.
- 77 1 for *jandtu* read *jāndtu*.
- 2 for *Misangaṇa* read *Missanagaṇa* : for *taddāṭṭwa* read *taḍḍāṭṭwa*.
- 3 for *Magindō* read *Mahindō*.
- 4 for *bhāgindāḥitu* read *bhāgindāḥitu* : for *Bhaṇḍakandma kō* read *Bhaṇḍakandmakō*.
- 6 for *Thattha* read *Tattha* : for *upāsathō* read *upāsathā*.
- 7 for *wihāra* read *wihārā*.
- 9 for *sadisaḥakāḥitu* read *sadisaḥakāḥitu*.
- 18 for *Magindo* read *Mahindo*.
- 78 19 for *saddhiṭṭi* read *saddhiṭṭi*.
- 23 for the théro came in sight of the monarch ; but he (the metamorphosed déwo) vanished, read the théro being perceived by the monarch, he himself (the metamorphosed déwo) vanished.
- 34 for "*irsi*" read "*isi*."
- 79 1 for *idisaḥa vaṇḍi* read *idisaḥaruggi*.
- 9 for *Natitḍeḥa aḍḍitḍeḥa* read *Nāḍṭi tṭeḥa aḍḍi tṭeḥa*.
- 19 for replied read solved.
- 80 2 for *siyāṇiḥa* read *siyāṇi*.
- 5 for *sāṭō* read *satt* : for *siyāṇō* read *siyāṇō*.
- 6 for *wasatamāḥḍasantiḥi* read *wasatamāḥḍasantiḥi*.
- 21 for the "*ḥgata*" sanctification read the state of sanctification.
- 81 10 for *Nārēgāma* read *Nārāḥma*.
- 18 for *Sondipasse* read *Sondipasso*.
- 34 for (Thuparāmo) read (Pathamachēṭṭiyaṇ).
- 82 3 for *uchchāḍṣanti* read *uchchāḍṣanti*.
- 8 for *dannapāṇṇatti* read *dannapāṇṇattiṇ* : for *pathawi* read *pathawī*.
- 11 for *wasanti* read *wasantiṇ*.
- 83 1 for *sachchavāṇṇattamiwacha* read *sachchavāṇṇattamiwacha*.
- 2 for *Bhiyo* read *Hiyo* : for *thiradassanmichechannd* read *thiradassanmichechannd*.
- 4 for *hatthita* read *hatthino* : for *sadhetuṇ* read *saddhetuṇ*.
- 5 for *sayandti* read *sayandti*.
- 7 for *nagarā* read *ndgarā*.

Page. line.

- 83 8 for *sattaḥappōwa/ appo* read *Sattūḥappōwaḥappō*.
 — 25 to 29 for these lines, read Thus, this thero, who had become like unto the divine teacher, and a luminary to the land, by having propounded the doctrines (of Buddha) in Lanka, in the native language, at two places, on the occasion of the promulgation of that religion, established (the inhabitants) in that faith.
- 84 1 for *daḥḥināddedratō* read *daḥḥināddedratō*.
 — 3 for *daḥḥināddedratō* read *daḥḥināddedratō*: for *thērē* read *thērō*.
 — 5 for *sayana kasamayō* read *idyanha samayō*.
 — 6 after *yama add tañ*.
 — 9 for *chādyudakūpittuñ* read *chādyudakūpittāñ*.
 — 11 for *sasañ* read *idyañ*: for *dwara* read *dudra*.
 — 12 for *iddhuni* read *iddhūni*.
 — 17 for *gates* read *gate*.
 — 22 for *Missa* read *Missako*.
- 85 4 for *kappā kappiṇulōwido* read *kappakappiṇu lōwido*.
 — 7 for *Sḍa pancha* read *Sḍ sapancha*.
 — 10 for *daḥḥind* read *daḥḥina*.
 — 11 for *pubbajisanti* read *pubbajisanti*.
- 86 1 for *ḍāri* read *ariki*: for *toyē* read *tōyē*.
 — 2 for *kampiti* read *kampiti*.
 — 4 for *pupphachutti* read *pupphamutti*: for *puthawi* read *puthwei*.
 — 5 for *Rḍagtho* read *Rḍagehḍ*.
 — 6 for *puthawi* read *puthwei*: for *jantāghāra* read *jantāghara*.
 — 9 for *puthawi* read *puthwei*.
 — 10 for *tiḡḡan* read *tiḡḡaṇṇāñ*.
 — 12 for *puthawi* read *puthwei*.
 — 18 for under a "picha" tree read under a (muchalō) tree, (where the Lāḥanahapūya was subsequently built).
 — 27 for "irsi" read "isi."
- 87 6 for *namhanikkhamma* read *tanhā nikkhamma*.
 — 7 for *hatthatanuruha* read *hatthatanurūhḍ*.
 — 8 for *pupphamuttiñ* read *pupphamuttiñ*: for *puthawi* read *puthwei*.
 — 9 for *sagamma* read *sangamma*.
 — 11 for *wdāri* read *wyāri*.
 — 12 for *bhōjita* read *bhōjitañ*.
 — 14 omit the words pleasure garden.
 — 15 for that garden read the royal garden.
- 88 1 for *thattithwa* read *ittithwa*.
 — 2 for *thitattithānathānā thānawidā* read *thitattithānā thānānā thānawidā*.
 — 3 for *Kaḥḥithāwāyā* read *Kukūthawāyā*.
 — 4 for *Thūparahañ* read *Thūpdrahañ*: for *puta* read *puta*.
 — 5 for *champakū* read *champakā*: for *pūjita* read *pūjitañ*: for *phalañ* read *thalañ*.
 — 6 for *puthawi* read *puthwei*.

Page. line.

- 88 9 for *Mahámighanañ* read *Mahámighawanañ*.
 — 12 for *gautw* read *hanth*: for *śalawadditō* read *śalackōditō*.
 — 13 for *tālihi* read *tāliki*.
 — 14 for *mahdrājadipomhi* read *mahdrāja, dipamhi*.
 — 34 for *Putnakha* read *Panakho*.
 89 5 for *atikathōhi wēdiya* read *atikathōbhiwēdiya*; for *pūra* read *pura*.
 — 8 for *Nisīnanampidha* read *Nisīnanampidha*; for *pannakāri* read *pannakāri*.
 — 10 for *uyyanañ* read *uyyānañ*.
 — 11 for *paṭiggahito* read *paṭiggahitī*.
 — 12 for *dīsi* read *dīsini*: for *tard* read *nard*.
 — 13 for *sayanhasamayī* read *siyanhasamayī*; for *bhōdhiṭṭhānaroḥaṇ* read *bhōdhiṭṭhānaroḥaṇ*.
 — 35 for the sanctification of maggaphalaṇ read the states of probation and sanctification.
 90 1 for *tathā* read *tottha*; for *hitatha* read *hitatthañ*.
 — 3 for *tadanantarañ* read *tadanantarañ*.
 — 5 for *bhikkhuni* read *bhikkhuni*.
 — 6 for *Sasawannakāṭṭhañ*, read “*Sasawannakāṭṭhañ*”; for *tañ* read *tañ*: for *Tathāgato*, read *Tathāgato*.
 — 7 for *Paṭiṭṭhāpētūñ maddai* read *Paṭiṭṭhāpētumaddai*: for *bodhi* read *bōdhī*.
 — 8 for *paṇḍ* read *paṇa*: for *Tathāgato*, read *Tathāgato*.
 — 11 for *dasapana* read *dasapāna*: for *pattamaggapālān* read *pattamaggapālānañ*.
 — 12 for *Attano* read “*Attano*”.
 — 13 for *thapetw* read *thapetwā*; for *paṇḍ* read *paṇa*.
 91 2 for *Waddamand* read *Waddhamand*.
 — 3 for *ththā* read *tathā*; for *tada* read *tadd*.
 — 4 for *Waradipo* read *Waradipī*.
 — 6 for *naghi* read *nagī*.
 — 7 for *sāntaravāṭṭhānāncha* read *sānantaravāṭṭhānāncha*.
 — 12 for *atikathōhi* read *atikathōbhi*.
 92 4 for *bejji* read *bhojji*.
 — 6 for *Alālapuppha lankāri* read *Alālapupphāṇkāri*.
 — 7 for *tard* read *nard*.
 — 11 for *tadanantarañ* read *tadanantarañ*.
 — 12 for *maṇōsilaya* read *maṇōsilāya*.
 — 14 for lord of universe, read lord of the universe.
 — 22 for the sanctification of “*maggaphalaṇ*” read the states of probation and salvation.
 93 1 for *dakkhiṇo* read *dakkhiṇī*.
 — 2 for *Paṭiṭṭhāpētū* read *Paṭiṭṭhāpētūñ*.
 — 3 for *Jinassa* read *janassa*.
 — 4 for *dhamañ dīsañ* read *dhamaḍisañ*.
 — 5 for *wuffito* read *wuffhito*.
 — 7 for *bhikkhuni* read *bhikkhuniñ*.
 — 10 for *gottanō* read *gottatō*.
 — 13 for *kissanañ* read *bhissanañ*.
 — 25 for the bliss of maggaphalaṇ read the states of probation and sanctification.

- Page. line.
- 93 33 for *Wesālinnagara* read *Wisālinnagara*.
- 35 for *Mandādīpo* read *Mandadipo*.
- 94 1 for *wiyasanañ* read *weydasañ*.
- 9 for *uḍḍiya* read *uḍḍiya*.
- 10 for *chintiyā* read *chintiya*.
- 12 for *pannaḍḍrī* read *pannaḍḍrī*.
- 13 for *paḥatthīcha* read *paḥatthīcha*.
- 95 3 for *wisakassāni* read *wisakassāni*; for *tarā* read *narā*.
- 5 for *tathā* read *tattha*.
- 7 for *taṇhittamaṇḍya* read *taṇhittamaṇḍya*; for *tatthā* read *tattha*.
- 12 for *nisinnā sōkamālakā* read *nisinnā sōkamālakā*.
- 18 for sanctification of "maggaphalaṇ" read states of probation and sanctification
- 36 for *Asōkā* read *Asōkamālakā*.
- 96 4 after *Sudassanamaḥālakā* insert a comma.
- 6 for *chaṭṭhaṇ* read *chaṭṭhā*.
- 17 for bliss of maggaphalaṇ read the state of probation and sanctification.
- 97 2 for *puṭhavisāra* read *puṭhavisāra*; for *aṇḍī* read *aṇḍī*; for *bahū* read *bahū*.
- 12 for *disiyā* read *disiyā*.
- 19 for *Gothābhaya* read *Gōthābhaya*.
- 33 for sanctification of "maggaphalaṇ" read states of probation and sanctification.
- 98 1 for "Nā" read "Na".
- 3 for *Sambuddhāya* read *Sambuddhāya*.
- 5 for *puṭhavisāra* read *puṭhavisāra*.
- 7 for *anawattaggiyaṇ* read *anawattaggiyaṇ*.
- 8 for *Mahānīghawandramāṇ* read *Mahānīghawandramāṇ*.
- 12 for *diya* read *diya*.
- 18 for chief of the victors over sin read glorious personage.
- 29 for "anāmataggaṇ" read "anawattaggaṇ."
- 99 1 for *Mahāpadāmo* read *Mahāpadāmo*.
- 2 for *siṇḍā* read *siṇḍā*.
- 3 for *sonnarajāta* read *sonnarajāta*.
- 4 for *puṭṭhaharitaṇ* read *puṭṭhaharitaṇ*; for *jattādi* read *chattādi*.
- 6 for *uḍḍikkapaḥatthīcha* read *uḍḍikkapaḥatthīcha*.
- 9 for *Kumbalawattantaṇ* read *Kumbhikāwattantaṇ*; for *Mahādīpaṇ* read *Mahādīpaṇ*.
- 10 for *Khuddamaḥālakā* read *Khuddamaḥālakā*.
- 11 for *kottagā* read *kottagā*.
- 12 for *Abhayāpāḍāpāṇaṇ* read *Abhayāpāḍāpāṇaṇ*.
- 16 for holding the plough shaft, defined the line of boundary, read holding the plough, exhibited the furrows.
- 32 for *Kumbolawātaṇ* read *Kumbhikāwātaṇ* (potter's clay pit); and for *Mahādīpo* read *Mahādīpo*.
- 34 for *Khuddamadula* read *Khuddamadula*; for *Marutta* read *Marutta*.
- 38 for *Abhayaḥālakapāsānaṇ* read *Abhayaḥālakapāsānaṇ*.
- 100 2 for *Tilampāḍīṇā* read *Tilampāḍīṇā*; for *Nālacatukkaṇ* read *Tālacatukkaṇ*.

- Page. line.
- 100 6 for *Sihasinā* read *Sihasiṇā* : for *tiratovajāṇ* read *tirato vajāṇ*.
 — 8 for *dinnasa sūḍya* read *dinnasūḍya*.
 — 15 for *Telumpāli* read *Telumpāḷi*.
 — 18 for (Thuparīmo) read (Pathamaśeṭṭhiya).
 — 24 for *Sihasiṇā* read *Sihasiṇi*.
 — 25 for "irsi" read "isi".
- 101 1 for *Chattī* read *Chattī* : for *nisaṇḍa* read *nisaṇḍa*.
 — 2 for *ḍāṇaṇḍa* read *ḍāṇaṇḍa*.
 — 3 for *paṇattinaṇ*, read *paṇattanaṇ*.
 — 5 after *sattāhi* insert a comma.
 — 7 for *mantikā* read *mantikā*.
 — 10 for *bahuni* read *bahuni*.
 — 11 for *Sunabhāta* read *Sunabhāta*.
 — 21 for produced for nine thousand munis and five hundred persons, read procured for eight thousand five hundred persons (among whom was the princess Anulā).
 — 34 for *Sunabhata* read *Sunabhāta*.
- 102 2 for *Apasīya* read *Apasīya*.
 — 3 for *upēkhi tāṇ tēnēcha* read *upēkhi tāṇ tēnēcha*.
 — 6 for *paṭhammidaṇ* read *paṭhamamidaṇ*.
 — 7 for *ḍaṇḍamāḍamatiṇēṭṭha* read *ḍaṇḍamāḍamatiṇēṭṭha*.
 — 8 for *paṭṭiggaṇaṇ* read *paṭṭiggaṇaṇ*.
 — 11 for *Jabbāḍiṇaṇ* read *Chabbāḍiṇaṇ* : for *ḍāḍhiṇ* read *ḍāḍhi*.
 — 16 for (apasīyā) read (apasīya).
 — 24 for profound read immaculate.
 — 32 for "asāḷhā" read "asāḷhi".
- 103 1 omit one *ḍiṇḍi*.
 — 3 for *āhuti* read *āhuti*.
 — 4 for *āgati mahiti* read *āgati mahiti*.
 — 6 for *Mahāḍṛiṇamāḍachcha* read *Mahāḍṛiṇamāḍachchā* : for *hātūhi* read *bhātūhi* : for *sattāhi* read *saddhi* : for *vāḍṇamāḍhi* read *vāḍṇamāḍhi*.
 — 8 for *purimato* read *paritō* : for *drakāpetwa* read *drakāpetwā*.
 — 11 for *tassakāḍiṇaṇ* read *tassakāḍiṇaṇ* : for *tadāḍiṇaṇ* read *tadāḍiṇaṇ*.
 — 12 for *Buddhi* read *Buddhi*.
- 104 1 for *ḍiṇḍi* read *ḍiṇḍi*.
 — 2 for *ḍiṇḍiṇaṇ* read *ḍiṇḍiṇaṇ* : for *kattīṇ* read *kittīṇ* : for *yāḍamupach* read *yāḍamupach*.
 — 6 for *ḍiṇḍiṇaṇ* read *ḍiṇḍiṇaṇ* : for *āḍiṇaṇ* read *āḍiṇaṇ*.
 — 7 for *Manjāḍiṇaṇ* read *Manjāḍiṇaṇ*.
 — 9 for *kūto* read *kūto*.
- 105 1 for *laccakāḍi* read *laccakāḍi*.
 — 2 for *ḍiṇḍiṇaṇ* read *ḍiṇḍiṇaṇ*.
 — 3 for *baddā* read *baddā*.
 — 6 for *Pattapūraṇ* read *Pattapūraṇ*.

Page.	line.	
105	7	for <i>dakkiṇaṇ</i> read <i>dakkhiṇaṇ</i> .
—	8	for <i>Dapṭaṇ</i> read <i>Dāṭṭaṇ</i> .
—	10	for <i>ṭhapitāṇ</i> read <i>ṭhapitāṇ</i> ; <i>kattikajjanapūjāhi</i> read <i>kattikacchhanapūjāhi</i> .
—	11	for <i>rajaḷo</i> read <i>rājalo</i> ; for <i>putṭapuraṇ</i> read <i>putṭapūraṇ</i> .
—	30	for <i>sighted</i> read <i>gifted</i> .
106	6	for <i>jananūḷhi</i> read <i>jannukūḷhi</i> .
—	9	for <i>ndḡ</i> read <i>ndḡḡ</i> .
—	19	for <i>thūpatthānā</i> read <i>thūpatthānaṇ</i> ; for <i>ūddravallāhiwitthāṇ</i> read <i>ūddravallāhi witthataṇ</i> .
—	13	for <i>sodḍpetuḍ</i> read <i>sōḍḍpetuḍ</i> .
107	1	for <i>ōrupanattāyā</i> read <i>ōrūpanattāyā</i> .
—	2	for <i>bandhasamakā</i> read <i>kandhasamakā</i> ; for <i>nā</i> read <i>wa</i> .
—	4	for <i>latthi</i> read <i>tattha</i> .
—	5	for <i>rājūturitamānasō</i> read <i>rājū turitamānasō</i> .
—	9	after <i>tasūparitō</i> add <i>thūpaṇ</i> .
108	3	for <i>katḍhaḷi</i> read <i>kaḍḍhaḷi</i> .
—	7	for <i>dhatu dōnamatta</i> read <i>dḥtū dōnamattā</i> .
—	10	for <i>aṭṭha</i> read <i>aṭṭhā</i> .
—	17	for <i>parinibbānaṇ</i> read <i>parinibbānaṇ</i> .
—	28	for "drōna" read "dōnō"
109	2	for <i>gamatōchāpi</i> read <i>gdmatochāpi</i> .
—	3	for <i>ḍaṭṭhā</i> read <i>hatthā</i> .
—	5	for <i>pūjdmakdrayī</i> read <i>pūjāmakdrayī</i> .
110	1	for <i>Sanghamittatthīrincha</i> read <i>thīrincha</i> .
—	2	for <i>mannetwō</i> read <i>mantetwa</i> .
—	4	for <i>Tata</i> read <i>Tāta</i> .
—	7	for <i>poṭṭitī</i> read <i>poṭṭanī</i> .
—	8	for <i>rdmmaṇ</i> <i>Puppapuraṇ</i> read <i>rammaṇ</i> <i>Pupphapuraṇ</i> .
—	10	for <i>wasald</i> read <i>wasand</i> ; for <i>sikkanti</i> read <i>piḷḷanti</i> .
—	11	for <i>Nagarasakadissamhi</i> read <i>Nagarasikkadissamhi</i> .
—	26	for <i>Puppa</i> read <i>Pupphapura</i> .
—	33	the words, which had previously been the domicile of the minister Dōnō, to be included within parentheses.
111	5	for <i>nanṭu</i> read <i>nattu</i> .
—	9	for <i>bḥḍsiyḍ</i> read <i>bḥḍsiya</i> .
—	13	for <i>kōrōmitti</i> read <i>karōmitti</i> .
—	31	for "Lord! is it meet" read "Lord! is it, or is it not, meet."
112	1	for <i>katḍhataṇ</i> read <i>katḍḍhaṇ</i> .
—	3	for <i>waḍḍhikaṇ</i> read <i>waṭṭhikaṇ</i> ; for <i>ḍḍḍūriya</i> read <i>bḍḍūriya</i> .
—	4	for <i>diḍya</i> read <i>diḍḍya</i> .
—	5	for <i>Upḍamma</i> read <i>Upāḍamma</i> ; for <i>wiwidhādāramadīniṇ</i> read <i>wiwidhādḍhajaṇḍīniṇ</i> .
—	8	for <i>sḍhukaṇ</i> read <i>sḍḍhukaṇ</i> .
—	10	for <i>pinitō</i> <i>puthawipati</i> read <i>pinitō</i> <i>putṭawipati</i> .
—	11	for <i>pūjētḍ</i> read <i>pūjētḍāṇa</i> .
—	13	for <i>Sawdrōhīyḍwa</i> read <i>Sawdrōhīyāwa</i> .

- Page. line.
- 113 1 Transfer the inverted commas from *akañ* to the end of the next line, to *kaḍḍhaki*.
 — 2 for *adhāya* read *adhāyañ* : for *patitthādu* read *patitthādu* : for *idhāhā* read *idhāhā*.
 — 3 for *purasa* read *pūrasa*.
 — 5 for *tikkhamitvā* read *nikkhamitvā* : for *ataruñ* read *ataruñ*.
 — 6 for *Tampāhārīya* read *Tampāhārīyañ*.
 — 9 for *manārama* read *manāramā*.
 — 11 for *patitthādu* read *patitthādu*.
 — 12 for *tulyānañ* read *tulyānañ*.
 — 13 for *magapākkhinañ* read *magapākkhinañ*.
 114 1 for *chabbāṇa* read *chabbāṇa* : for *sāhāyā* read *sāhāyā*.
 — 2 for *sakāḍḍhammahādhā* read *sakāḍḍhammahādhā* : for *sattakāni* read *sattakāni*.
 — 5 for Read this verse *Suddhī nāhāsi dānātha* *ed* *kaḍḍhā* *patitthādu* *maḍḍhāna* *sāhāyā* *maḍḍhāni* *manāramā*.
 — 6 for *Pāṭhīrī* read *Pāṭhīrī* : for *pund* read *puna*.
 — 13 for *gāhā* read *gāhā*.
 — 34 for *south-east* read *eastern*.
 115 1 for *puffhachittā* read *tuffhachittā*.
 — 8 for *kulānā* read *kulānā* : for *settha* read *setthi*.
 — 9 for *udpi* read *chāpi* : for *nāgaya* read *nāgaya*.
 — 10 for *Himavajjughatthā* read *Himavajjughatthā*.
 — 25 for *Eighteen members* read *Eight members*.
 116 1 for *thapāpetwāna* *pūjāni* read *thapāpetwāna* *pūjāni*.
 — 2 for *pakkhādinī* *pāṭipattā* read *pakkhā* *dinī* *pāṭipattā* *tatā*.
 — 3 for *tikhiyāwattā* *atthā* read *tikhiyāwattā* *atthā* : for *dināni* read *dinnā*.
 — 6 for *pūjāni* read *pūjāni* : for *twānā* *dhīpūjāni* read *twānā* *dhīpūjāni* : for *sāhā* read *sāhā*.
 — 7 for *asūni* read *asūni*.
 — 11 for *pūjā* read *pūjā*.
 — 12 for *thapāraḍḍhā* read *thapāraḍḍhā*.
 — 13 for *bhāvañ* read *bhāvañ*.
 117 3 for *adāgā* read *adāgā*.
 — 4 for *Uttara* read *Uttara*.
 — 6 for *pāḍā* read *pāḍā*.
 — 10 for *rajjāna* *yuttā* read *rajjāna* *yuttā*.
 118 2 for *Sāthāna* read *Sāthāna*.
 — 3 for *Tivāna* read *Tivāna* : for *gāḍḍhā* *adāgā* : for *kaṭā* *adāgā* : for *kaṭā* *adāgā*.
 — 4 for *pūpphāna* *adāgā* *pagghāna* read *pūpphāna* *adāgā* *pagghāna*.
 — 6 for *pāṭipattā* read *pāṭipattā*.
 — 7 for *Samāna* read *Samāna*.
 — 10 for *adāgā* read *adāgā*.
 — 19 for *Tivāko* read *Tivāko*.
 — 22 for *princes* read *castes*.
 119 3 for *jādayāna* read *jādayāna*.

- Page. line.
- 119 6 for *tatthāgaññu* read *tatthāgaññu*.
 — 7 for *Kacharaggāmi* read *Kācharaggāmi*.
 — 8 for *dgaññu* read *dgaññu*.
 — 10 for *Paññānā* read *Paññānā*; for *puṇā* read *puṇā*.
 — 12 for *manā* read *manā*; for *addhica* read *addhica*.
 — 13 for *thitattā* read *thitattā*.
 — 22 for *Kachharaggāmo* read *Kācharaggāmo*.
 — 23, 35 for *Tiwako* read *Tiwakko*.
 — 27 for *south eastern* read *eastern*.
 — 36 for *Isarusāmanako* and *Pattama* read *Isarusāmanako* and *Pathamo*.
 120 1 for *Kachharaggāmi* read *Kācharaggāmi*.
 — 7 for *tahwasi* read *tahāsi*.
 — 8 for *tataya* read *taya*.
 — 13 for *Kachharaggāmo* read *Kācharaggāmo*.
 — 14 for *These bearing four fruits two each, (produced) thirty bo-plants, read These bearing four fruits each (produced) thirty two bo-plants.*
 — 18 *the words "of five hundred virgins and five hundred women of the place" to be enclosed in a parenthesis.*
 — 22 for *setti* read *setthi*.
 — 24 for *bhōdāhara* read *bōdhāhara*.
 — 32 for *arittan* read *arittan*.
 — 39 for *"Hattālakan"* read *"Hattāhakan."*
 121 4 for *Suṇḍagārdhāsini* read *Suṇḍagārdhāsini*.
 — 7 for *watliya* read *wandiyā*.
 — 19 for *widdhi* read *waddhi*; for *anikābhutayuttō* read *anikābhutayuttō*.
 122 5 for *mahisā* read *mahisā*.
 — 7 for *attā* read *attā*.
 123 1 for *kāyitvā* read *kāyitvā*.
 — 3 for *pabbāvajjāsi* read *pabbāvajjāsi*.
 — 10 for *Hattāhakan* read *Hattāhakan*; after *passayā* add *du*.
 — 13 for *parikkhāramuttama* read *parikkhāramuttama*.
 — 14 for *Nangadipi* read *Nāgadipi*.
 — 30 for *Patamo* read *Pathamo*.
 124 3 for *witā* read *witā*; for *chattānā* read *chattānā*.
 — 10 for *soṇḍagārdhāsini* read *soṇḍagārdhāsini*.
 — 11 for *gahayitwa* and *lāka* read *gahayitwa* and *lāka*.
 125 3 for *gāthica* read *gāthica*.
 — 10 for *yōjanatayā* read *yōjanatayā*.
 — 22 for *round the great Thupo* read *round the (site of the destined) Mahāthūpa*.
 126 5 for *thiridhāyāpica* read *thiridhāyāpica*.
 127 6 for *puthāwipati* read *puthāwipati*.
 — 9 for *sattānā* read *sattānā*.

Page.	line.	
133	1	for <i>anīśadāś</i> read <i>anīśādś</i> .
—	3	for <i>agamd</i> read <i>dgamd</i> : for <i>kechehañ</i> read <i>kichehañ</i> .
—	4	for <i>santamānasa</i> read <i>santamānasd</i> .
—	8	for <i>akamayi</i> read <i>akāmāyi</i> .
—	10	for <i>aku</i> read <i>dhu</i> : for <i>nigha dīya</i> read <i>nighdīya</i> .
—	13	for <i>susanāñi</i> <i>yathichekkitañ</i> read <i>susanāñi</i> <i>yathichekkhitañ</i> .
134	1	for <i>dōhlī</i> read <i>dōhālī</i> .
—	4	for <i>tamōrupiha</i> read <i>tamōrupiha</i> .
—	5	for <i>assañ pithiyiwa</i> read <i>assapiffhiyēwa</i> .
—	7	for <i>dhayī</i> read <i>hayī</i> .
—	9	for <i>kṛapizi</i> read <i>kṛāpizi</i> .
—	12	for <i>dehariy</i> read <i>dehariyī</i> .
135	3	for <i>Lank dlatī</i> read <i>Lankdlatī</i> .
—	7	for <i>pāpdañ</i> read <i>pāydañ</i> .
—	10	for <i>Tissanamañ</i> read <i>Tissandmañ</i> : for <i>darakā</i> read <i>dāra</i> : d.
136	1	for <i>abunjiu</i> read <i>abunjinu</i> .
—	2	for <i>udiffha</i> read <i>uchchiffha</i> .
—	3	for <i>tadthakīna</i> read <i>taffhakīna</i> .
—	4	for <i>bhunjaṭh manticha</i> read <i>bhunjaṭhimañticha</i> .
—	5	for <i>aśubhākā</i> read <i>aśūśāhā</i> : for <i>bunjatamanticha</i> read <i>bhunjaṭhimañticha</i> .
—	6	for <i>bhunjataman itti</i> read <i>bhunjaṭhimañ itti</i> .
—	9	for <i>asizi</i> read <i>nasizi</i> .
—	10	for <i>pasāritakhaḡgan</i> read <i>pasāritāṅgōhāñ</i> .
—	14	for <i>pasuti</i> read <i>parūti</i> .
—	31	for <i>unyielding</i> read <i>dumb</i> (unrelenting).
137	2	for <i>Gōthambaro</i> read <i>Gōthaimbaro</i> .
—	3	for <i>Phussadevo</i> read <i>Phussadīvo</i> .
—	4	for <i>khañḡhardjyā</i> read <i>khañḡhardjīyā</i> .
—	5	for <i>bhājiniyā sūto</i> read <i>bhājiniyā sūtō</i> : for <i>kōśhitaṇṇawattugūho</i> read <i>kōśhitaṇṇawattugūhō</i> .
—	6	for <i>parisaṇṇantañ</i> read <i>parisaṇṇantañ</i> .
—	7	for <i>sa jījālī</i> read <i>sd chijjālī</i> .
—	8	for <i>Waddhō naggara mḡgama</i> read <i>Wuddhō nagaramḡgama</i> .
—	11	for <i>Damīlanañ</i> read <i>Damīlānañ</i> .
—	15	for <i>Gōthaimbaro</i> read <i>Gōthaimbaro</i> .
—	16	for <i>Pussadēwo</i> read <i>Phussadēwa</i> .
138	6	for <i>yōjananechayī</i> read <i>yōjanadduwayī</i> .
—	34	for <i>Kundalo</i> read <i>Kundalo</i> .
139	1	for <i>tañbrāhmana madīsa</i> read <i>tañ brāhmanamadīsa</i> .
—	4	for <i>Apaṇḡgandhamādīya</i> read <i>Apaṇḡ ghandamādīya</i> .
—	5	for <i>gati</i> read <i>gatiñ</i> .
—	6	for <i>purisājdīya</i> read <i>purisājdīniyo</i> : for <i>sachchōñniyañ</i> read <i>sachī jāniya</i> : for <i>imañḡhatthā</i> read <i>imañḡ hatthī</i> .
—	7	for <i>damīd sanni wādīnā nīwa</i> read <i>damīdānāñ wāsītūñnīwa</i> .
—	8	for <i>punnawoddhawattāñi</i> read <i>punnawoddhāna wattāñi</i> .

Page. line.

- 144 10 for *Gāmayirajaputtina taṇ* read *Gāmayin rajaputtaṇ taṇ*.
 — 11 for *sunīd* read *sūniya* : for *sukhatathika* read *sukhattika*.
 — 20 add all these persons, protected in the fullest manner by the ruler of the land, were maintained on the establishment of his royal son Gāmani.
 145 6 for *ḍayanaṇ* read *ḍiḍḍ naṇ* : for *naṇṇatkarakkhiyōhi* read *naṇṇatthāraḍḍhiyōhi*.
 — 11 for *puttanaṇ kalahatthānaṇ nagacchhissama* read *puttānaṇ kalahatthānaṇ nagacchhissama* : after *sabbē* ; add *taṇ*.
 146 1 for *janṇayānina* read *chhanayānina*.
 — 6 for *taṇ upāgami* read *taṇ upāgami*.
 — 9 for *māpāyinsu* read *māpāyinsu*.
 — 10 for *najjāyō* read *najjāya*.
 — 13 for *niyāsi* read *niyāsi* ; for *tesaṇ* read *Tissaṇ*.
 — 14 for on a low hearse read in a covered hearse.
 — 26 for *Chulanganiyapittiya* read *Chulanganiyapittihi*.
 — 30 for *Jivamāli* read *Javamāli*.
 147 1 for *Tissōkard* read *Tissō kārā* : for *samadhagaṇ* read *sādhagaṇ*.
 — 2 for this verse read *Sādhagaṇ khipi Tissōcha, sabbhagaṇ walaṇṇepiṇa na icchhī, taṇḍ bhāgaṇ. cha Tissō pattaṇhi paḍḍhi*.
 — 4 for *bhūjānaṇ* read *bhūjamaṇḍaṇ*.
 — 5 for *ākāsa* read *ākāsi* : for *bhūpati* read *bhūpatiṇ*.
 — 10 for *Walawāyalaṇ ghāpetwa* read *Walawāyāṇ laṇḍghāpetwā*.
 — 19 for *kundhō* read *kuddhō*.
 148 3 for *awōcha* read *awōcha* : for *manḍeti* read *manḍeti* : for *naḍḍhamma* read *nikkhamma*.
 — 11 for *gōdhagattaso* read *gōdhagattaso*.
 — 12 for *Weyyaṇaṇcha kārāṇ* read *Weyyaṇaṇcha kārāḍḍāṇ*.
 — 13 for *pāwisi sabbē* read *pāwisi. Sāhē*.
 149 1 for *brāwi* read *brāwi*.
 — 2 for *chorōti* read *chōrōti*.
 — 4 for *kālāhō nabhūtiyya* read *kālāhō nābhanūtiyya*.
 — 7 for *Rammani* read *Rammanī*.
 — 9 for *samanantawāṇti* read *samanantawāṇti*.
 — 12 for The instant (the king) had said read While (the king) was in the act of asking
 — 20 for amicable sentiments read forgiving disposition.
 150 1 for *dhātu* read *dhātū*.
 — 2 omit *taṇ*.
 — 3 for *sahagāmitō* read *sahagāmino* : for *dassanāhitō* read *dassanāhi nō*.
 — 5 for *Sādhāpetwāna* read *Sādhāpetwāna*.
 — 6 for *Mahāgāmi na* read *Mahāgāmina*.
 — 7 for *agamāḍ* read *gāmma* : for *ghāḍetwa* read *ghāḍetwa* ; for *tatthā* read *tattha*.
 — 25 for *Chatto* read *Chhatto*.
 151 1 for *nagaraṇ* read *nagaraṇ* : for *Bhāmanihicha gāmanin* read *Bhāmanihicha Gāmanin*.
 — 6 for *jālaṇṇaṇ wāḍḍuti* read *Jālaṇṇaṇ wāḍḍuti*.
 — 7 for *ghātitaṇṇa* read *ghātitaṇṇa* : for *pāwisiṇ* read *pāwisiṇ*.
 — 9 for *Wijitana gāraṇ* read *Wijitanaṇṇaṇ*.

Page. line.

- 151 10 for *ukkuṭṭikōṇ* read *ukkuṭṭikaṇ*.
 — 12 for *Wijitonagarāṇ* read *Wijitonogaraṇ* : for *Yādhanaṃ* read *Yādhānaṇ*.
 — 14 for *Bhāmini* read *Gāmani*.
 152 1 for *phakissuṇ* read *thakissuṇ* : for *dakkhiṇō* read *dakkhiṇa*.
 — 4 for *silyuddhā* read *sīluddhā*.
 — 5 for *khirinsu* read *khirinsu*.
 — 7 for *ghovanaṇ* read *ghāṭanaṇ*.
 — 9 for *kumhi pusiyo* read *kumbhī phusiyo*.
 — 10 for *rajjani, tatḍa*, read *rajjanā tē, tḍa* : for *beyetwā* read *bēyetwā*.
 — 11 for *iddakina* read *iddakina* : for *sumammitā* read *sumammitō*.
 — 12 for *dudraśhūmiyaṇ* read *dudraśhūmiyaṇ*.
 — 13 for *parattayi* read *parattayai*.
 — 14, 15, 16 for these lines, read then closed the gates, and the king advanced his troops. The
 (elephant) Kandulo, as well as Nandimitto and Sumanimilo charged the southern ;
 and Mahāsino, Goto and Thēraputto were similarly engaged at the other three
 gates. That city was protected
 153 1 for *tattha* read *tassa* : for *pathamakāṇ taṇ* read *pothamaṇ kataṇ*.
 — 4 for *hatthucheḥd* read *hoṭṭhucheḥo*.
 — 5 for *Sānōcha* read *Sānōcha*.
 — 6 for *Ghētō* read *Gētō*.
 — 11 for *Kāyapabbataṇ* read *Kāsapabbataṇ*.
 — 12 for *jetthamaṇ aṇhi* read *jetthamūlōmhi*.
 — 13 for *Elārājīnō* read *Elārārājīnō*.
 — 19 for this line read the rampart. It, eighteen cubits high and eight "usabho" long, fell; and
 — 27 for *dadumbo* read *kadambo*.
 — 32 for "jetthamūlo" read at the commencement of the month of "Jettho"
 154 5 for *asina* read *asind*.
 — 11 for *Elāro* read *Elarēpi*.
 155 5 for *navaddapenti* read *na vaddapenti*.
 — 11 for *obhinikkhami* read *abhinikkhami*.
 — 30 for *crimination* read *cremation*.
 156 3 for *Phussadivati* read *Phussadivēti*.
 — 6 for *sōjābhimukha māgantwē* *uḥhattē* read *rājābhimukhamāgantwē uppaṇṇēti*.
 — 7 for *khaṇḍanēcha* read *khaṇḍanēcha*.
 — 8 for *Achecha* read *Ahachecha* : for *khaṇḍo* read *khaṇḍo*.
 — 9 for *khaṇḍaṇ* read *khaṇḍaṇ*.
 — 10 for *khaṇḍan* read *khaṇḍan* : for *chhannukōṇ* read *jannukāṇ*.
 — 12 for *Phussadivō* read *Phussadivō* : for *jetwa* read *chhetwā*.
 — 36 for to read in.
 157 1 for *sākhōcha* read *sō oṇōcha*.
 — 2 for *uattōcha* read *uattōcha*.
 — 3 for *eda* read *ida* : for *sakkaro* read *sakkaro*.
 — 6 for *khaṇḍantōṇi* *asittō* read *khaṇḍaṇ taṇ* *asittō*.
 157 9 for *saranēṭṭā* read *saranēṭṭo*.

Page.	line.	
137	10	<i>ajjharahantō</i> read <i>ajjhā arahantō</i> .
—	11	<i>rajjadadramhi</i> read <i>rajjadadramhi</i> ; for <i>talawedrukun</i> read <i>talamarukun</i> .
158	1	<i>Piyggudipi</i> read <i>Piyaggudipi</i> .
—	2	<i>Kathanu</i> read <i>Kathannu</i> .
—	5	<i>manōpikkhañ</i> read <i>manōvikkhañ</i> .
—	7	<i>maḥhunjiṭṭha</i> read <i>maḥhunjiṭṭha</i> ; for <i>sapinsu</i> read <i>sapinsu</i> .
—	8	<i>ikaṃmarichawaddhiā</i> read <i>ikaṃ marichawattikaṃ</i> .
—	33	<i>Duttagāmini</i> read <i>Dutthagāmini</i> .
159	5	<i>Eka</i> read <i>Eka</i> ; for <i>kilēsi</i> read <i>kiḷisa</i> .
—	9	<i>kild</i> read <i>kild</i> .
—	10	<i>upayāna</i> read <i>upāyana</i> ; for <i>Marichawatti</i> read <i>Marichawattī</i> ; for <i>thapayinsucha</i> read <i>thapayinsucha</i> .
—	11	<i>kuntadhārahā ujukā rājamaṇusa</i> read <i>kuntadhārahā ujukā rājamaṇusā</i> .
160	1	<i>waddhiṭṭha</i> read <i>waḍḍhiṭṭha</i> .
—	2	<i>gandhamālihi</i> read <i>gandhamālihi</i> .
—	5	<i>sannipāṭesi</i> read <i>sannipāṭisi</i> ; for <i>maha</i> read <i>maha</i> .
—	6	<i>tadu</i> read <i>tadā</i> .
—	7	<i>ḍhunjiṃmarichawattikaṃ</i> read <i>ḍhunjiṃ marichawattikaṃ</i> .
—	8	<i>marichawattikaṃ</i> read <i>marichawattikaṃ</i> .
—	12	<i>annapāpāṇin</i> read <i>annapāpāṇin</i> .
161	3	<i>Bhōyd</i> read <i>Bhōyd</i> ; for <i>dasaddha</i> read <i>dasaddha</i> .
—	7	<i>mahdpuṇṇo</i> read <i>mahdpuṇṇo</i> .
—	10	<i>vātana</i> read <i>vatana</i> .
162	1	<i>chhachattāṇisa</i> read <i>chhachattāṇisa</i> .
—	6	<i>Kassapa</i> read <i>Kassapa</i> .
—	9	<i>tasu</i> read <i>tasā</i> ; for <i>addhacha</i> read <i>ajjhacha</i> .
—	10	<i>maddhito</i> read <i>maḍḍhito</i> .
—	11	<i>wēditiyacha</i> read <i>wēditiyacha</i> .
—	12	<i>dhajakulō</i> read <i>dhajakulō</i> .
—	13	<i>thira</i> read <i>thira</i> .
163	1	<i>āgama rāmanuttamaṃ</i> read <i>āgammārdmanuttamaṃ</i> .
—	7	<i>sajjhud</i> read <i>sajjhud</i> .
—	10	<i>Nāriwadhana</i> read <i>Nāriwadhana</i> .
164	2	<i>dantawijāni</i> read <i>dantawijāni</i> .
—	3	<i>phalikulha</i> read <i>phalikulha</i> ; for <i>seta</i> read <i>seta</i> .
—	5	<i>chhantantalamāṇikā</i> read <i>chhantantalamāṇikā</i> .
—	7	<i>settsucha</i> read <i>Sisucca</i> .
—	8	<i>sāhi</i> read <i>sāhi</i> .
—	9	<i>Tambalāṇiṭṭhikā</i> read <i>Tambalāṇiṭṭhikā</i> .
—	10	<i>Lohapāṇādā</i> read <i>Lohapāṇādā</i> ; for <i>sanga</i> read <i>sanga</i> ; for <i>sanghātanipāṭi</i> read <i>sanga sannipāṭi</i> .
—	11	<i>Sōḍpattāḍḍayāna</i> read <i>Sōḍpattāḍḍayāna</i> .
—	12	<i>arāhantōcha</i> read <i>arāhantōcha</i> .
165	2	<i>Pāḍāṇa</i> read <i>Pāḍāṇa</i> ; for <i>thapetwana</i> read <i>thapetwana</i> .
—	3	<i>wipulan pītachittā</i> read <i>wipulamapītachittā</i> .

Page.	line.	
165	10	for <i>balimubbaritun</i> read <i>balimuddharitun</i> .
—	30	for it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, read it is not fitting therefore that I should levy taxes, but on remitting those revenues.
166	6	for <i>mahattān</i> read <i>mahanān</i> .
—	8	for <i>Sauvappattijā</i> read <i>Sūvappattijā</i> read <i>Sūvappattijā</i> read <i>Sūvappattijā</i> .
—	9	for <i>wasikk</i> read <i>wasikk</i> .
—	10	for <i>sattā</i> read <i>satta</i> : for <i>Tambapittihī</i> read <i>Tambawittihī</i> .
—	13	for <i>ewa</i> read <i>ewa</i> : for <i>nuvodayuṇ</i> read <i>niwodayuṇ</i> .
—	32	for on the bank of read beyond : for <i>Tambapitto</i> read <i>Tambawittihī</i> .
167	1	for <i>dakkhiṇ</i> read <i>dakkhiṇ</i> .
—	2	for <i>Nagardeddiyo</i> read <i>Nagard</i> read <i>wdniyo</i> .
—	5	for <i>chitiyā</i> read <i>chintiya</i> .
—	7	for <i>Haṭṭhē</i> read <i>Haṭṭhē</i> .
—	9	for <i>pana samenjēhī</i> read <i>panasamajjēhī</i> .
—	10	for <i>ōrōhita</i> read <i>ōrōhita</i> : for <i>lennannamhi</i> read <i>lennannamhi</i> .
—	11	for <i>wanijipi</i> read <i>wdnijipi</i> .
168	4	for <i>anayitwāna</i> read <i>anayitwāna</i> .
—	6	for <i>jayina</i> read <i>jdyina</i> .
—	7	for <i>wāpiṇ</i> read <i>pakkhantaṇḍari</i> read <i>wāpiṇ</i> read <i>pakkhantaṇḍari</i> : for <i>ummadpupphani</i> read <i>bhāsūhā</i> read <i>ummadpupphani</i> read <i>bhāsūhā</i> .
—	9	for <i>uppannd</i> read <i>nattā</i> read <i>uppannd</i> read <i>nattā</i> .
—	11	for <i>pasannasōwa</i> read <i>pasannamanasōwa</i> .
—	21	omit the word broken.
169	3	for <i>gulahā</i> read <i>gulapā</i> .
—	4	for <i>maddiyi</i> read <i>maddayi</i> : for <i>bhūmiyāthirōbhāwatthā</i> read <i>bhūmiyā</i> read <i>thirabhāwatthā</i> .
—	7	for <i>ittahakā</i> read <i>ittihā</i> .
—	8	for <i>maru anu</i> read <i>marumbanto</i> .
—	9	for <i>palikanta</i> read <i>phalikanta</i> .
—	11	for <i>Niyāna</i> read <i>Niyāna</i> : for <i>lokapaddhā</i> read <i>lokapaddhā</i> .
—	12	for <i>tilatthasanti</i> read <i>tilatthasanti</i> : for <i>padthā</i> read <i>padthā</i> .
170	1	for <i>Mahāthūpattihāna</i> read <i>Mahāthūpattihāna</i> : for <i>wipassanne</i> read <i>wipassanāna</i> .
—	3	for <i>abbā</i> read <i>abbā</i> .
—	4	for <i>Buddhapuja</i> read <i>Buddhapūjā</i> .
—	5	for <i>patitthāna</i> read <i>patitthāna</i> : for <i>aya</i> read <i>aya</i> .
—	6	for <i>latatthāna</i> read <i>latatthāna</i> .
—	7	for <i>Naggarā</i> read <i>Nagarā</i> .
—	8	for <i>naygarā</i> read <i>nagarā</i> .
—	11	for <i>Sumaṇḍhitthi</i> read <i>Sumaṇḍhitthi</i> .
—	12	for <i>Sumaṇḍitthi</i> read <i>Sumaṇḍitthi</i> : for <i>sumāṇḍitthi</i> read <i>sumāṇḍitthi</i> .
—	17	for "asāla" read "asāla".
171	1	for <i>thapiya</i> read <i>thapapiya</i> .
—	3	for <i>Nārditāpī</i> read <i>Nārditāpī</i> read <i>agancāna</i> .
—	4	for <i>bhikkhu</i> read <i>bhikkhū</i> : for <i>Rājagahassa</i> read <i>Rājagahassa</i> .
—	6	for <i>aganna</i> read <i>aganna</i> .

ERRATA.

xxv

- Page. line.
- 171 7 for *āgama* read *āgamā*.
 — 8 for *-āramā* read *-āramā*; for *tena* read *tena*.
 — 9 for *chattāri* read *chattāri*.
 — 11 for *maṇḍali* read *maṇḍali*.
 — 12 for *Yānaggarāsaṇṇa* read *Yānaggarāsaṇṇā*.
 — 13 for *-watṭaniyā* read *-watṭaniyā*; for *-nāta* read *-nāta*.
 — 26 for *Baddharakkhitā* read *Buddharakkhitā*.
 — 32 for *Rettinno* read *Uttinno*.
 172 6 for *tathāyitaṇ* read *tathā thitaṇ*.
 — 8 for *paṭimāḥhaṇ* read *paṭimāḥhaṇ*; for *paribhāna* read *paribhāmana*.
 — 10 for *-dwaṭṭhaṇ* read *-dwaṭṭhaṇ*.
 — 11 for *Dighadassi* read *dighadassi*.
 — 13 for *mahantaṇ taṇ* read *Mahantaṇ taṇ*.
 — 14 for *third saṁbāden ādyacha* read *thirasambādenadyacha*.
 173 1 for *-dwaṭṭhaṇ* read *-dwaṭṭhaṇ*.
 — 7 for *ṇatha* read *puṭha*.
 — 8 for *saḥkapakkāḍḍhi sammatā* read *saḥkapakkāḍḍhisammattā*.
 — 9 for *suppattitā* read *suppattitā*.
 — 10 for *Pabbattaraṇ* read *Pabbattaraṇ*.
 — 14 for *arahaṇṭ* read *arahaṇṭ*.
 — 27 for *asāla* read *asāli*.
 174 2 for *sabbādintha* read *saddhādintha*.
 — 5 for *saṅgha* read *saṅgha*.
 — 9 for *saṭṭhali* read *saṭṭhali*.
 — 10 for *laddhapaṇṇaṇ* read *laddhapaṇṇaṇ*.
 — 11 for *"Kāpayisimi" tādāhaṇ*, read *"Kāpayisimi tādāhaṇ"* *
 — 32, 33 for "I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts." The rāja rejected him, read "I will exhaust, in one day, (in my work), the earth drawn in a cart by an hundred men." The rāja rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice.)
 175 1 for *wyāṭṭā* read *wyāṭṭā*.
 — 2 for *piyā* read *piyā*.
 — 3 for *watte* read *watte*.
 — 4 for *patṭi* read *patṭi*; for *pura* read *pura*; for *waddhahi* read *waddhahi*.
 — 6 for *ābhissāṇ* read *ābhissāṇ*.
 — 8 for *-paṇṇa* read *-paṇṇa*; for *natwāna* read *natwāna*.
 — 9 for *thapayina* read *thapayina*.
 — 10 for *-āraḥhi* read *-āraḥhi*; for *amula* read *amula*.
 176 1 for *nidmayan* read *nikāmayan*.
 — 2 for *gaṇahantōtiya jagi* read *gaṇahantōtiya jani*.
 — 3 for *tathāhōsi* read *tathāhōsi*.

* This correction is adopted from the explanation contained in the "*Thupavamsa*."

- Page. line.
- 176 4 for *mayihā* read *deṇi mayhaṇ*.
 — 7 for *Jdimaḥula* read *Jdimumula*.
 — 9 for *Keliwatī* read *Kaṭṭhiwadda*.
 — 37 for *Kēlawāto* read *Koṭṭhiwālo*.
 177 1 for *ṇḍṇṭṭuṇ saḥkōtī* read *ṇḍṭuṇ saḥkḍ*; for *nasakkōtī* read *nasakkḍṭī*.
 — 2 for *amāthāsi* read " *amāthi*," *āḍṭi*.
 — 5 for *watthu* read *wattha*.
 — 9 for *watthu* read *wattha*.
 — 11 for *sanḥaḥi* read *sanḥḍḍi*.
 — 19 for *Katthālo* read *Katthahālo*.
 178 1 for *itthiydḍuwi* read *itthiydḍuwi*.
 — 4 for *Rattibḍgi* read *Rattibḍgi*; for *-passinō* read *-passatō*.
 — 6 for *Bhāsātō* read *Bhḍantī*; for *devalokas* read *diwalokas*.
 — 7 for *paṇḍiḥi* read *paṇḍḍḍhi*.
 — 8 for *iṭṭhimattōwa* read *iddhimantōwa*.
 — 9 for *ḍaḍḍayinru* read *ḍaḍḍayinru*.
 179 3 for *chētiyḍ* read *chētiya*; for *pāṇḍnō* read *pāṇḍnī*.
 — 5 for *pāṇḍnō* read *pāṇḍnī*.
 — 6 for *Pupphḍ* read *Puppha*; for *manju* read *manjū*.
 — 7 for *Ekampedahantḍya* read *Ekas pidahanattḍya*.
 — 8 for *-manoramaṇ* read *manōramaṇ*.
 — 10 for *-rajanata* read *-rajata*; for *himamḍya* read *himamaya*.
 — 12 for *-chitānantī* read *-witānantī*.
 — 13 for *Chitāna* read *Witāna*.
 — 14 for *rataḥḥenhi katānicha* read *ratānḥi katānīwa*.
 — 15 for *wiḍḍānicha* read *wiwiḍḍānicha*.
 180 1 for *mahamaldā* read *mahḍmalaka*; for *sattḥarētū* read *sanḥarētū*.
 — 3 for *pdimaṇ* read *patimaṇ*.
 — 6 for *Wīnahattho* read *Wīndhattho*.
 — 8 for *dhanagghacha* read *dhanagghḍcha*; for *atthandhuṇ* read *atthandhuṇ*.
 — 10 for *jāntu* read *jāntu*; for *tatthattha* read *tattha tattha*.
 — 11 for *paḍḍajjanampicha* read *paḍḍajjanampicha*.
 181 3 for *-samitā* read *-samitā*.
 — 6 for *Paṇḍajataḍnicha* read *Paṇḍajjanakānicha*.
 182 1 for *-jḍḍakantu* read *-jḍḍakantu*; for *-maṇḍā* read *-maṇḍā*.
 — 4 for *ḍḍāya* read *ḍḍā*; for *-sakkḍ* read *-sakkḍ*.
 — 5 for *-niggḍha* read *-niggḍhakḍ*.
 — 7 for *-waddhi* read *-waddhi*.
 — 8 for *-mānī* read *-mānī*.
 183 9 for *-gūṇa* read *-gūṇa*.
 — 8 for *nangaraṇ* read *nagaraṇ*.
 — 9 for *-yḍṭiṇ* read *-yatiṇ*; for *jala* read *chhala*.
 — 10 for *charamanamhi* read *charamānamhi*.
 — 11 for *-baddhaṇ* read *buddhaṇ*.

Page.	line.	
184	1	for <i>jala</i> read <i>chhala</i> : for <i>-natthānañ</i> read <i>-tattthānari</i> .
—	2	for <i>wultó</i> read <i>wulthó</i> .
—	4	for <i>Sattāha</i> read <i>Satthāha</i> .
—	8	for <i>paraydnatta</i> read <i>pardayatta</i> .
—	38	after preserved add <i>Rāmagāmo</i> .
185	1	for <i>ndgehi</i> read <i>ndgthi</i> .
—	3	for <i>śmantó</i> read <i>śmanté</i> .
—	8	for <i>rasmin</i> read <i>rasmi</i> .
—	11	for <i>tassōpāri</i> read <i>tassōpari</i> .
—	30	for <i>Majērika</i> read <i>Manjērika</i> .
186	5	for <i>chaddwāri</i> read <i>chatuddwāri</i> .
—	7	for <i>natkittihī</i> read <i>ndjakittihī</i> .
—	11	for <i>danḍadīpika</i> read <i>danḍadīpikā</i> .
—	21	for <i>Wessakammo</i> read <i>Wissakammo</i> .
187	3	for <i>Nimujittud</i> read <i>Nimmujittud</i> .
—	3	for <i>pallake</i> read <i>pallanki</i> .
—	9	for <i>-watthawā</i> read <i>watthawā</i> .
—	10	for <i>ahu</i> read <i>dhū</i> .
—	11	for <i>nangdnan</i> read <i>ndgdnañ</i> .
—	12	for <i>hafa</i> read <i>hafd</i> .
—	28	for <i>forty</i> read <i>onc</i> (hundred).
188	5	for <i>nayuktāñ</i> read <i>nayuttañ</i> : for <i>bhikkha</i> , wo read <i>bhikkhāwo</i> .
—	11	for <i>ndgai</i> read <i>ndgthi</i> .
189	2	for <i>wanchitamañ</i> read <i>wanchitamha</i> .
—	10	for <i>Santusino</i> read <i>Santusito</i> .
—	12	for <i>Pari</i> read <i>Pāri</i> .
—	27	for <i>Wessakammō</i> read <i>Wissakammo</i> .
—	30	for <i>Santusino</i> read <i>Santusito</i> .
190	4	for <i>Dutthgāmani</i> read <i>Dutthagāmani</i> .
—	7	for <i>-dha</i> read <i>-diwā</i> .
—	9	for <i>chī</i> read <i>mī</i> : for <i>hatthāmonaso</i> read <i>hatthāmdnaso</i> .
—	14	for <i>sattā</i> read <i>satta</i> .
—	15	for <i>wiehari</i> read <i>wiwari</i> .
191	5	for <i>changōta</i> read <i>changōtañ</i> .
—	6	for <i>ubbādhutā</i> read <i>ubbāffutā</i> .
—	11	for <i>upāsatthi</i> read <i>upāsathī</i> .
—	31	for "asāla" read "asālihi" : for "attarasāla" read "uttarasāla"
192	2	for <i>gañha</i> read <i>gapa</i> .
—	3	for <i>jannā</i> read <i>janatā</i> .
—	4	for <i>kāmdyō</i> read <i>kāmdyī</i> .
—	7	for <i>Sanghōjāni</i> read <i>Sanghō jānitumarakati</i> .
—	9	for <i>gandha</i> read <i>gandhā</i> .
—	10	for <i>Mi dawapachhapādnā</i> read <i>Mīdawa pachhapādnā</i> .

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- 193 5 for *-rôgghîna* read *-rôgina*: for *dté* read *dtí*.
 — 8 for *paggunrhakala-* read *panchangakala*.
 — 10 for *-kunkuffha-* read *-kunkuma-*.
 — 31 for “*kunkuttahaka*” read “*kunkuma*”.
- 194 3 for *pasanno* read *passanto*.
 — 5 for *-putta-* read *-puttá-*.
 — 9 for *pariwadriya* read *pariwadriya*.
 — 12 for *Akaththiró* read *Aha thiró*: for *mābhaye* read *mā bhāyi*.
 195 1 for *śārujjarakheta* read *śārujjarakhita*.
 — 7 for *Ekūnasta* read *Ekūnasata*: for *īoritā* read *kāritā*: for *kātiki* read *kāṭiki*.
 — 10 for *aggakkhāyilācchata*’*ō* read *aggakkhāyilācchā*’*ī*.
 — 11 for *-pidḍhakaṇ* read *piṇḍakā*.
 — 12 for *parajjhita* read *parajjitwa*: for *āgḍassa* read *āgatassa*.
 — 37 for *sown* read *sour*.
- 196 1 for *dā* read *dha*.
 — 5 for *rajjān mahānimaṇ* read *rajjamahaṇ imaṇ*.
 — 6 for *-vaddhiyō* read *-vaṭṭhiyō*.
 — 7 for *tēlulla-* read *tēlullā-*.
 — 8 for *Gathīpa*’*l*’*hē* read *Gathī paḥkē*.
 — 9 for *dimascha* read *dimassa*.
 — 12 for *Tato-* read *Tatō-*: for *kathapēsiā* read *kathapēsiṇ*.
- 197 3 for *tammē-* read *tammā-*.
 — 4 for *taṇ* read *taṇṇ*.
 — 6 for *-pālako* read *phālako*.
 — 10 for *sattaṇ taṇ* read *sattannaṇ*.
 — 12 for *chittampasā*’*le*’*wa* read *chittampasā*’*de*’*wa*.
 — 23 for *Māliyadēwo* read *Maliyadēwo*.
- 198 1 for *imī* read *mī*.
 — 4 for *sanwaṭṭhaṇ* read *sanvaṭṭhaṇ*.
 — 7 for *rajjānam tē*’*pathe*’*thitā* read *rajjānaṇ tē*’*rathī*’*thitā*.
 — 11 for *kaṇḍhawinōdanaṇ* read *kaṇḍhā winōdanaṇ*.
 — 12 for *jana-* read *jāna-*.
 — 13 for *puppa* read *puppha*.
- 199 3 for *wasantī* read *wasatī*.
 — 5 for *khanayīwa*’*Tusitā* read *khananyīwa*’*Tusitā*: for *niwaṭṭitwa* read *nibbāṭṭitwa*.
 — 10 for *muchchatī* read *muchchattī*.
 — 12 for *māḍamatā* read *māḍā mātā*.
- 200 1 for *piṭā* read *phitā*.
 — 12 for *Wīlaggacheddhikanchīwa* read *Wīlaggawāṭṭhikanchīwa*.
- 201 2 for *chattaṇ* read *chhattaṇ*.
 — 6 for *Girikum hilaṇḍa*’*naṇ* read *Girikumbhilaṇḍamakaṇ*.
 — 7 for *-wāḍḍhayaṇ* read *-wāḍḍhaṇ*.
 — 8 for *-sahīwaha* read *-sahīwaga*.
 — 10 for *Saṅghāduṇḍa*’*ya* read *Saṅghāduṇḍa*’*ya*.

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201	12	for <i>anūdarōna-jāninsu</i> read <i>andāro na jāninsu</i> : for <i>paribhāsayi</i> read <i>parihāpayi</i>
—	13	for <i>tinisahasāni</i> read <i>tinisāta sahasāni</i> .
—	15	for <i>kanehu-</i> read <i>kanchuka-</i>
202	2	for <i>satasaḥassa</i> read <i>satasaḥasāni</i> .
—	3	for <i>mahāmahi</i> read <i>mahāmhi</i> .
—	5	for <i>-māyancha</i> read <i>-māsan̄cha</i> .
—	12	for <i>thap̄sicha</i> read <i>thap̄sicha</i> .
—	29	for <i>Kurundupōsako</i> read <i>Kurundāpōsako</i> .
—	30	for <i>Mahārantāko</i> read <i>Mahārantako</i> .
203	1	for <i>sattā</i> read <i>satta</i> : for <i>brāhmaṇiyōcha</i> read <i>brāhmaṇatissōcha</i> .
—	2	for <i>brāhmaṇiyassa</i> read <i>brāhmaṇatissassa</i> .
—	5	for <i>Pand̄kātaya</i> read <i>Pand̄ul̄d̄haya</i> —
—	10	for <i>lahuā</i> read <i>lahu</i> .
—	11	for <i>puttakāchiwa</i> read <i>puttakadd̄wiwa</i> .
—	13	for <i>pin̄dd̄anañ</i> read <i>pin̄dd̄anañ</i> .
—	14	for The aforesaid brāhman read The brāhman Tisso.
204	1	for <i>pat̄ha-</i> read <i>haff̄ha-</i>
—	2	for <i>Sila-</i> read <i>Silā</i> : for <i>wasī</i> read <i>wasī</i> .
—	3	for <i>mahipati</i> read <i>mahipatiñ</i> .
—	4	for <i>wasitina</i> read <i>wasī tena</i> .
—	5	for <i>Somad̄icimad̄awiyāñ</i> read <i>Somad̄icimad̄awiyāñ</i> .
—	17	for <i>Sila-</i> read <i>Silā-</i>
205	2	for <i>dyantañ</i> read <i>dyantañ</i> .
—	4	for <i>Kumb̄h̄ilakamh̄a-</i> read <i>Kumb̄h̄ilakamh̄a-</i>
—	9	for <i>pāhañ</i> read <i>pāhañ</i> .
—	11	for <i>Kāritu</i> read <i>Kārituñ</i> : for <i>raṇṇōwā</i> read <i>raṇṇāwā</i> .
—	12	for <i>Raṇṇō sak̄k̄āto</i> read <i>Raṇṇā sak̄k̄āti</i> .
206	1	for <i>yath̄d̄nam āgan̄jirūñ</i> read <i>yath̄d̄h̄namaganeh̄hiwā</i> .
—	5	for <i>dassu</i> read <i>dassu</i> .
—	9	for <i>-kumb̄amhi</i> read <i>-gamb̄amhi</i> .
—	12	for <i>dakk̄igatō</i> read <i>dakk̄igatō</i> .
207	13	for <i>chiraff̄h̄it̄hañ</i> read <i>chiraff̄h̄it̄hañ</i> .
208	8	for <i>piṇḍapatañ</i> read <i>piṇḍap̄t̄hañ</i> .
—	14	for <i>-pad̄d̄hañ-</i> read <i>-patt̄hañ-</i> : for <i>Dighab̄ādhū</i> read <i>Dighab̄ādhūa-</i>
—	37	for <i>Wangap̄dd̄h̄ankagallo</i> read <i>Wangap̄tt̄ankagallo</i> .
—	38	for <i>Dighab̄ādhūgallo</i> read <i>Dighab̄ādhūkagallo</i> .
209	1	for <i>chad̄ussannañ</i> read <i>chad̄ud̄ussannañ</i> .
—	3	for <i>karayi</i> read <i>kārayi</i> .
—	4	for <i>-p̄t̄ti</i> read <i>-p̄t̄ti</i> .
—	8	for <i>-d̄d̄asiyā</i> read <i>-ard̄ai s̄d̄</i> .
—	12	after <i>tas̄m̄ñ</i> add <i>s̄d̄</i> .
—	14	for <i>poḥkhar̄añitañ</i> read <i>poḥkhar̄añiñ</i> .
210	1	for <i>pora-</i> read <i>pur̄o-</i>
—	10	for <i>-matika-</i> read <i>-matika-</i> : for <i>Amb̄id̄ud̄uga-</i> read <i>Amb̄id̄ud̄uga-</i>

- Page. line.
- 210 30 for Ambédadaga read Ambédugo.
- 211 2 for -matthaso read matthaso.
- 4 for sumaga ni eed sumagāni.
- 5 for waṭṭhi read waṭṭhi.
- 7 for kusumā eed kusumā; for sō pānata read sōpānatō.
- 8 for uṭṭhā read uṭṭhā.
- 9 for saṭṭhi read saṭṭhi.
- 10 for -kamma' drage ead -kammamaḍḍoyi.
- 11 for kalapā ead lalāpā.
- 212 3 & 4 for goppa read guppha; for puritā read pūrītī.
- 7 for sudṭha ead sudṭhā.
- 13 for sahassa read saḥassa.
- 14 for Muni read Mani.
- 40 for Muni read Mani.
- 213 1 for gandha read gantha; for upatṭhā read upatṭhā.
- 2 for -niya tān read -niyatān; for sḍgha ead sda-
- 5 for wiḥāṭṭa ead wiḥāṭṭa; for dhammasana ead dhammasana.
- 6 for alitṭha read alitṭha.
- 7 for thapayitwa ead thapayitwa; for sanṭṭhā read nṭṭhā
- 11 for dhajagḍḍatā rāḍi read dhajagḍḍatāraṇiḥi.
- 214 4 for Tāṣaitwāna read Tāṣaitwāna.
- 6 for kḍḍayī read kḍḍayī.
- 11 for -pubbataṣayaṇ ead -pubbataṣayaṇ.
- 215 6 for karitā ead kḍḍitā.
- 7 for Lōpāḍḍitā read Lōpāḍḍitā.
- 8 for Rajatālina read Rajatālina.
- 9 for dakkinā read dakkhinā.
- 11 for -chumbatān read chumbatān.
- 19 for pṇḍ ead pṇḍ.
- 216 5 after Stūḍi add tan.
- 6 for ganḍu ead ganḍu.
- 8 for waḍḍḍraki read wiḍḍḍraki.
- 11 for Chandamaḥḍawamaḍḍayitwā ead Chandamaḥḍawamaḍḍayitwā.
- 12 for saḍḍa ead saḍḍa.
- 13 for saḥitō ead saḥitō; for dḍraki sḥitō read dḍraki tḥitō.
- 36 for "This is the infant who stood in the relation of child of thy patron; read "This is thy patron's child;—thy lord being incarcerated.
- 217 5 for Bhakḥharatōḥamḥi read Bhakḥharatōḥamḥi.
- 6 for kammā nḍḍatāḥi read kammāṇi kḍḍatāḥi.
- 9 for -thitā read -piḥ.
- 10 for lambakapṇaṇḍa read lambakapṇaṇḍa.
- 13 for rathā read rathā.
- 14 for Tikkḥat read Tikkḥat.
- 15 for Tisawḍḍipḥḥanaḥ read Tisawḍḍipḥḥanaḥ.

- Page. line.
- 217 22 for Bhakkharahobbo read Hakkharasobbo.
- 216 6 for Hatt' á wutthañ read Hatt'iwutthañ.
- 11 for hantwā read gantwā.
- 12 for satti' a- read satti-.
- 13 for aśśi read aśśi.
- 25 for nosca read horns.
- 219 2 for dsanaññi read dsanamñi.
- 3 for chí read mí.
- 8 for W'asaka- read W'asakha.
- 11 for Rājagāha- read Rājagāha.
- 12 for sahava read sahavañ.
- 220 1 for bhāwaya read bhāwadya.
- 2 for Kapallapūwatīanta read kapallapūwatīanta.
- 5 for aśśecha read aśśi.
- 6 for gōra- read hōra-
- 9 for gīdā read gīdā; for manujāddipa read manujāddipa.
- 18 for commencing from Kuppallapūra read according to the pancake simile *
- 221 2 for khalamhi read khalamhi.
- 12 for -mayi read mahi.
- 14 for watta- in both cases read watta-
- 15 for wiḍhi- read -wiṭhi-; for -wacha read wacha.
- 30 for Mahanikawidhi read Mahanikawitthi.
- 222 5 for W'asabhūpati read W'asabhūpati.
- 9 for thapetwāna read thapetwāna.
- 12 for Suttā read Tuttā.
- 13 for thēdā read thēdā.
- 223 7 for -mattā read mattā; for sanchayā read sanchayā.
- 13 for pākaṇḍāya-śācha read pākaṇḍāya-śācha.
- 224 6 for Eṭi satta wiḍḍo yā read Eṭi satta wiḍḍo so.
- 225 1 for Bhāṭi tiṇa- read Bhāṭi tiṇa-
- 15 for ayōchchinnā read ayōchchinnā.
- 16 for raggā read raggā.
- 226 1 for Chūḍa- read Kūḍa-
- 5 for -pasāṇā read pasāṇā.
- 9 for Mucchāpattā read pasāṇa Mucchāpattā.
- 227 1 omit the first Tattā; for Mai- read Mari-
- 3 for -wina read -wina.
- 5 for -pūjā read -pūjā; for kātēdā read kātēdā; for -gācha read sācha.
- 9 for rattihi dattāñ read rattihi dattāñ.
- 11 for Sukadūwīya- read Sukadūwīya; for -mahindī read mahindī; for -tattāñ read tattāñ
- 12 for puka- read pūga-
- 228 1 for nāṭṭea read tājṭea.

* For an explanation of this simile, vide the usurpation of Chandagutta, in the Introduction.

Page. line.

- 227 2 for *ganyī* read *ganchhī*.
 — 3 for *.ruicka* read *.ruiha*.
 — 5 for *.aganamhi* read *.anganamhi*.
 — 9 for *.parito* read *parato* : for *.wadilhan* read *waftan*.
 228 10 for *.kumdrako* read *kumdrako*.
 — 12 for *.chakkhani* read *.chakkhano*.
 — 13 for *pundhayaī* read *pundha sō*.
 229 1 for *walldōha* read *walldōh*.
 — 5 for *chumbatan* read *chumbatan*.
 — 11 for *.yattan* read *.yuttañ*.
 — 13 for *dipā* read *dipē* : for *paddati* read *paddutē*.
 — 33 for *north eastern* read *Eastern*.
 230 9 for *.tkk pavē* read *ekōpavē*.
 — 13 for *tassdātu* read *nasakkā dātu* : for *yerhigamē* read *yēchi gāmt*.
 231 1 for *.dwari* read *.dwadri*.
 — 3 for *haḡḡa* read *baḡḡa*.
 — 4 for *ekkōwa* read *kkōkōwa*.
 — 5 for *pasa* read *pathi* : for *nibandhicka* read *nimantcha*.
 — 6 for *parissa* read *pavissā*.
 — 9 for *katun* read *kdtun*.
 — 10 for *tīrasamā* read *tīrasa samā*.
 — 12 for *.dinewañ* read *.dininīwañ* : for *nibandhañ* read *nibandhāñ*.
 232 4 for *chhīna* read *ḡinna*.
 — 5 for *manisōmamhi* read *manisōmawhi*.
 — 11 for *nigghañ* read *niggahañ* : for *kitta* read *khitta*.
 233 1 for *ḡapatō* read *ḡapanthō*.
 — 12 for *Maḡḡa dweī* read *Maniddweī*.
 — 13 for *puḡḡawipati* read *puḡḡawēipati*.
 — 14 for who was the maternal uncle of the rājā (Gōtābhayō and invoking him in the terms in which the king himself would use *read* To the said *thēro* (also called) Gōtābhayō, the maternal uncle of the king, addressing his invocations in the name of the rājā.
 234 4 for *sanghaḡa dānachiwarañ* read *sanghaḡaddā chhōkhtwarañ*.
 — 6 for *narapatichd* read *narapatinā* : for *.hētundī* read *.hētweātī*.
 — 7 for *ḡhajatiṇa* read *ḡhajati na*.
 — 13 for *wine* read *winaya*.
 235 1 for *chaddite* read *chhaddite*.
 — 6 for *pabbatd* read *dabbat*.
 236 7 for *dhārananacha* read *dhārananacha*.
 — 9 for *nakdāni* read *nēkdāni*.
 — 9 for *ḡpasattitu* read *ḡpasantitu*.
 — 11 for *kukhinc* read *kukhant*.
 — 13 for *na* read *nañ*.
 237 1 for *kakhira* read *kayira*.
 — 2 for *amaññisū* read *amaññisūñ*.

Page. line.

- 237 8 for *Kōṭhavaṭṭaṇḍi* read *Kōṭavalaṇḍi*.
 — 13 for *Kambūlakaṇ* read *Kumbūlakaṇ*.
 — 31 for *Kōṭhavaṭṭo* read *Kōṭhiwālo*.
 238 4 for *nibbāṭṭi* read *nibbāṇṇo*: for *saddhaṇ* read *sabbāṇ*.
 239 7 for *maḍḍakayānaṇḍa* read *maḍḍakayāṇiṇḍa*.
 — 8 for *ḍāṭṭi* read *kāṭṭi*.
 — 9 for this verse read *Thiravaddha Mahindassa Samagindassa sūṇṇo sutudna manujindō vō pavattin sabbavaddho*.
 — 11 for *adgarāṇḍiṇḍa* read *adgarāṇḍiṇḍa*.
 240 4 for *yathā* read *yatha*.
 — 5 for *thirassa uḍḍiṇḍa* read *thirassavūḍḍiṇḍa*.
 — 12 for *sūyāṇḍi* read *idyāṇḍi*.
 — 15 for and keeping up, during the period of their detention, there, the mahādānaṇ, read resident both in the town and at a distance; and keeping up a mahādānaṇ, a spiritual comfort to all living beings.
 — 23 for *Dhammasūko* read *Asūko*.
 241 6 for *Tassā amanaṇḍiḥanta* read *Tassānūmanavakkhanta*: for *vajjāṭṭabbaṇḍiḍa* read *vajjāṭṭabbaṇḍiḍa*.
 — 8 for *Abhayatissa wasaḥi* read *Abhayā, Tisavāṇḍi*: for *sīḍa* read *sīḍa*.
 — 11 for *-kumbhāwī* read *-kumbhāwī*: for *-piya* read *-piya*.
 — 12 for *vaddha* read *vaddha*.
 — 25 for the vihāro called Abhayatissa, read the vihāro called Abhayo and Tisso.
 242 9 for *akaro* read *akaro*.
 — 11 for *Paṇḍapuggagunupito* read *Paṇḍapuggagunupito*.
 — 14 after *jivāṭṭa* add *cha*.
 243 2 for *mahāṇḍaggaṇ* read *mahāṇḍaggaṇ*: for *vammika* read *vammika*.
 — 5 for *kuppa naṭṭiṇo* read *kuppaniṭṭiṇo*.
 — 6 for *kāṭṭaṇḍa mīṭṭhiṇi* read *kāṭṭaṇḍa mīṭṭhiṇi*.
 — 9 for *sukhitaṇ* read *sukhitaṇ*.
 — 13 for *chiradhikkhaya* read *chiradhikkhaya*.
 — 15 for *sūloyā* read *sūloyā*.
 244 1 for *añḍāṇi* read *añḍāṇi*.
 — 4 for *sakhi* read *sakhi*: for *dhikkhaṇ* read *dhikkhaṇ*: for *tutthimīva paṇattāṇo* read *tutthi mīvapaṇattāṇo*.
 — 5 for *arogā* read *arogā*.
 — 6 for *achchhokare* read *achchhokari*.
 — 7 for *dāḍḍhāṇa* read *dukkhāṇa*.
 — 10 for *thapāṇḍiṇḍa* read *thapāṇḍiṇḍa*.
 — 13 for *kayira* read *kayira*.
 — 14 for *chaḍḍimūla* read *chaḍḍimūla mūla*.
 — 20 for the delighted priest, read the priest, in the impulse of his own joy.
 245 1 for *gopḍasi gāṭṭamhi* read *gopḍasigāṭṭa tamhi*.
 — 2 for *hilano* read *hilato*.
 — 3 for *Hijjāṇḍi* read *Bhijjāṇḍi*: for *maṇḍuka* read *maṇḍuka*.

- Page. line.
- 245 4 for *-apiniya* read *-apaniya*.
 — 12 for *baddhaweṇā* read *baddhaweṇo*.
 — 13 for *kanta-* read *katta-*.
 246 2 for *weriṇ* read *weri*.
 246 8 for *hīnt. ti* read *hīntōti*.
 — 5 for *yati* read *ydti*.
 — 13 for *sunnāḍṇa* read *sunnāḍṭa*.
 — 14 for *sayanto* read *sayanā*.
 247 1 for *petin-* read *pinitin*.
 — 3 for *phalitaṇ wiḷḷā* read *phalitaṇ dviḷḷā*.
 — 4 for *wejjāḍḍipana* read *wejjāḍḍipana*.
 — 24 for *Samano* read *Samano*.
 248 5 for *āpēṭeṇ* read *āpēṭeṇ*.
 — 7 for *-ndmi* read *ndmi*.
 — 8 for *yō* read *sō*.
 — 9 for *uyyāṇaṇ* read *uyyāṇa* : for *ndse* read *ndāse*.
 — 10 for *-dukkhēpi* read *dukkhēpi* : for *dipō paṇḍipatanāṇo* read *dipāṇaṇo, pāṇaṇaṇo*.
 — 11 for *bhayadāḍḍi* read *bhayadāḍḍi* : for *lōkākitaṇ* read *lōkākitaṇ*.
 — 12 for *tattā* read *tattā*.
 — 13 for *bimā-* read *bimāṇ*.
 249 7 for *sanikaṇ yātiwaṇḍhikaṇ* read “*sanikaṇ yāti waṇḍhikaṇ*.”
 — 8 for *charaṇḍaṇ sandhāṇaṇ* read *charaṇḍaṇa dhāṇaṇ*.
 — 10 for *Chāḍḍaḍḍi* read *Chāḍḍaḍḍi* : for *pāṇipadikāya* read *pāṇipadikā*.
 — 11 for *sampaddāṇaṇ* read *sampaddāṇa*.
 — 12 for *Marantecha* read *Charantecha*.
 — 27 for sweeping them towards the margin (of the *chētiyo*), he enabled these (insects) to rescue themselves ; and continuing his procession, he sprinkled water as he proceeded, from his chank. read sweeping them aside, said “ quickly escape into the wilderness ; and providing himself with water in his chank he proceeding in his procession, purifying altars.
 250 5 for *waddhāyī* read *waddhāyī*.
 — 8 for *-wattha* read *-wattha*.
 — 11 for *pāṇaṇ jalāṇaṇ* read *pāṇaṇ jalāṇaṇ*.
 251 2 for *nasāḍḍi* read *nasāḍḍi*.
 — 4 for *paṇḍhāṇaṇ maggaḍḍi* read *paṇḍhāṇaṇ maggaḍḍi*.
 — 5 for *so, sōhi* read *sō hōsi*.
 — 8 for *tathāchāriyā* read *tathāchāriya*.
 — 10 for *paṇḍāṇaṇ* read *paṇḍāṇaṇ*.
 252 3 for *sati* read *sati*.
 — 8 for *sāṇḍhāṇaṇ* read *sāṇḍhāṇaṇ*.
 — 10 for *nahāṇiwa* read *nahāṇiwa*.
 — 12 for *Ganḍhāṇaṇ* read *Ganḍhāṇaṇ*.
 253 5 for *-patayo* read *-patayo*.
 254 4 for *Dāṇa-* read *Dāṇa-* : for *sudha-* read *sudha*.

ERRATA

Page.	line.	
254	6	for -yatttē read -yanlayi; for kathiḥḍrikani read kathiḍā'ārēḍāi; for -puṇṇa- read -puṇṇā.
—	8	for ḥwaṇ read ḥva.
—	11	for Silūtistē- read Silatista-
255	5	for -ānauti read -ānti; for Disawudna read Disudna.
—	6	for nikkhaṇ- read nikkhaṇ.
—	8	for etthāchi read etthāti.
—	10	for -kharō dānaṇ read -kharōdānaṇ.
—	11	for bhunjitēyaṇ read bhunjitāyaṇ.
—	12	for rōjaṇ read rājjaṇ.
256	2	for Hani read Hātē.
—	3	for mārē naniḍhanaṇ read māḍina niḍhanaṇ.
—	7	for -gdmivā read -gdmava.
—	10	for keddō- read kēddrē-
259	9	for bhāginēyaṇa read bhāginēyyaṇa.
—	10	for Paṇyūruṇa read kaḍyūruṇa.
261	5	for mānātē read mānuṇē.

